CALIFORNIA HOME MISSIONARY NUMBER.

THE PACIFIC

A religious and family paper

Volume LI. SAN FRANCISCO, OCTOBER 3, 1901. Number 40

Moore & Geo 16 & 02
400 Edwards

Great Western Land.

GREAT Western land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide,
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand,
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In purest white the Southern rose
Repeats the spotless northern snows.
Around the zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free,
Advance to perfect liberty,
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold the day, thy time is here;
Thy people great, with naught to fear.
God hold thee in his strong right hand,
My well beloved Western Land.

—*Caroline Hazard.*

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

The privilege of laboring is to me more and more precious. I would not choose the spot; I would not choose the circumstances. To be able to do something is a privilege of which I am altogether unworthy.—Mary Lyon.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1012 Market St., San Francisco,
(Near Sixth)

AYRES' Business College
723 Market St.,
San Francisco, Cal.

Established fifteen years, and gives individual instruction in all branches.

Our $50.00 Life Scholarship

entitles you to a complete Business education, including both the Commercial and Shorthand courses.

Tuition, per month, $8.00.

We have just added 25 new, latest model Typewriters in our Shorthand Department.

This school secures more positions for its graduates than any school in California. From 300 to 400 positions are secured for our students each year.

☞ Write for catalogue and specimen of penmanship.

HOTEL RAMONA

Adjoining Y. M. C. A. Building
130 Ellis Street, - San Francisco
—EUROPEAN PLAN—
First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.
CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to $1.50 per day. Weekly and Monthly Rates Made
MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

PROF F. C. NORTON, Ph. D., Dean.
Address for catalogue, etc.

Mills College and Seminary
THE OLDEST
PROTESTANT SCHOOL FOR GIRLS
ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco.

Fall Term Opens August 7th.

Write for catalogue to
MRS. C. T. MILLS, President.
MILLS COLLEGE P. O., ALAMEDA CO., CAL.

IRVING INSTITUTE,
Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal
REV. EDWARD B. CHURCH, A.M.,
2126 CALIFORNIA ST., SAN FRANCISCO.

Pacific Theological Seminary
REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred

The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. *Price reduced to Clergymen, Sunday School Superintendents and Teachers to $1.00.*
For circulars write to
JOHNS D. PARKER & CO., East Orange, N. J.

Stomach Trouble?

You need not suffer from it another day.
Quick Relief Stomach Tablets QRU
Immediate Relief. No Dieting. Speedy Cure

50c at Druggist, or by mail prepaid.

CALVIN ESTERLY, Proprietor, 420 Parrott Bldg., San Francisco. Trial Package Free.

FADING EYESIGHT.

No period in life is more distressing than when the eyesight weakens. Proper attention now, and this period may never come. Glasses are the means of checking this condition. Twenty-five years we have successfully fitted the eyes as well as the nose, and twenty-five years' advancement has placed us where we are.

BERTELING OPTICAL Co

16 Kearny Street.

H. NORDMAN, Vice-Pres. and Manager
A. W. KIRK, M. D., - - - Secretary

G. P. Prechtel { G. W. Keeler / Lena M. Snook } W. J. Blain

Golden Gate Undertaking Co
2425-2429 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy
Assistants

Blake, Moffitt & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

H. Le Baron Smith
The American Tailor
320 Bush Street Above Montgomery
15 per cent to clergymen

Chas. H. J. Truman & Co.
Funeral Directors and Embalmers.
318 Mason St., Bet. O'Farrell and Geary Sts., San Francisco.
Tel. MAIN 5213.

Chas. H. Jacob changed his name May 6, 1901, by Order of Court, to Chas. H. J. Truman

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 3, 1901.

By the Western Sea.

"Oh, land that lines the fretting western sea,
Thy years of plenty are but just begun.
The thousand peoples that will flock to thee,
To seek their Mecca at the setting sun,
Will make thy fair hills fairer yet, and sow
Thy mountain sides, where now the tall pine waves
With yellow corn; the olive tree will grow
Above the mounds that mark the Indian graves:
From broad, great plains where countless cattle roam.
The church spire to thy azure skies,
(About it many a happy, peaceful home)
A monument of progress will arise;
And blest by heaven—by Nature doubly blest,
The world shall find its Eden in the West."

A Call to Go Forward.

In the summer of 1880, after a year of strenuous work, the Rev. Dr. C. L. Goodell left his home in St. Louis for a period of rest along by the shores of the Pacific. It was on the journey westward and while tarrying here, where he could look out over the wide reaches of water toward the lands beyond, that he had that inspiration which enabled him, a little later, to thrill the churches with a masterly appeal for Home Missions. Noting the tendencies of the present and looking back over the past, Dr. Goodell said in that remarkable address: "God sometimes calls the smallest countries to the front: Palestine, Greece, Switzerland, Great Britain. Now he chooses the largest nation because he has the largest use for it. * * * Our country would make today 311 kingdoms as large as that over which David ruled from his throne in Jerusalem. * * * Take it from sea to sea and from lakes to gulf, it is as fair a land as the sun ever shone on—sure to swarm with people in every part. Now we need to pierce all this golden air toward the Pacific with rising church spires, and swing wide the doors of welcome to the work and worship of God." And then he said that the pressing needs of the great society to which was intrusted this grand work were at least a million a year; that a million dollars would enable us in this, the springtime of our history, to dot our land with churches that would fast come to large fruitage.

In printed form that stirring address went into thousands of Congregational homes throughout the land, and a greater interest in Home Missions was created than had ever before been known in our churches. Men and women saw the need as they had not seen it until that address, born in the life of one thoroughly consecrated to the Master, and freighted with life and power, had come to their ears and eyes. They saw that God was indeed moving on Asia by way of Plymouth Rock and the Golden Gate; that the interests of the Old and the New were one and inseparable, and that every interest here at home demanded that our country be thoroughly planted with Christian churches.

More than two decades have rolled away since that clarion cry, "A Million Dollars for Home Missions," stirred the churches to greater effort in behalf of the beloved homeland. During those years, on the prairies of the great middle West and all up and down these Pacific shores, hundreds of churches have been planted and have grown into strong helpers in the upbuilding of the kingdom.

But responsibilities just as great, if not greater, are resting upon our churches today. Here in California, certainly, the responsibility is greater than ever before. One year ago it was the decision of the General Association of Central and Northern California that self-support in Home Missions should be assumed in April of this year. That meant that no money should any longer be received from the parent society in the East, but that our present work should be maintained and new work inaugurated with the contributions made within our own borders.

That forward step has been taken by the California society. And now the need is that all along the line the responsibility should be understood so that there may be no backward step. The word "opportunity" is written more largely all along the Pacific Coast today than ever in the past. The importance of this coast region in the civilization of the future is seen now as it was not seen a few years ago. Here, sometime, it is widely stated, is to be the very center of the world's commercial future. Influences are to go out across the waters from these shores for the shaping of the civilizations of the Orient; and flowing back across the mountains, Pacific Coast life and character will influence greatly the life of the older parts of our country. It is for the Christian people living here today to say what those influences shall be; whether they shall be largely such as shall make for righteousness, or the reverse.

Living here by this great sea, we of the present ought to catch many of God's thoughts and purposes for the world around us and beyond us, and consecrate ourselves to his service for the accomplishment of those purposes. "It is a beautiful thing to be with God," said Frances Willard in her dying hours, after she had come back, seemingly, from "within the gates." It is a beautiful thing to be with God here in this life, to live in communion with him, to co-operate with him for the upbuilding of his kingdom. To bring men and women into the beauty of the Christ-life we need well-equipped churches all over California; we need to place those that we now have in better working condition, and we need to organize and maintain others. The word to the churches is, "Go forward."

In the interests of the forward movement we have made this number of The Pacific a California home missionary number. A copy of the paper will, in all probability, go into every Congregational home within the borders of the Association. To every one comes the question, "Who knoweth whether thou art come to the kingdom for such a time as this?" God intends that California and the Pacific Coast, and America and all the world shall be for Christ. But he can make them the possession of Christ only through human agents. The opportunities are before us. Will we meet them? The grandest tribute of the ages came in the words, "She hath done what she could." It was not much from the human measurement. But it was "what she could." Blessed shall all they be concerning whom our Lord shall some time utter words of similar import.

Our Home Missionary Society.

Rev. George C. Adams.

We have taken a most important step in assuming the support of the Congregational churches in Northern and Central California without aid from the good people of the East. It required courage to vote it; it will need brave and persistent work to make it a complete success. Such a move as this is never accomplished by resolutions, however well they read. There are years of careful, consecrated work ahead, in order to be able to say that we are really self-supporting. It is well for us to look at some of the matters involved, and some of the sacrifices needed in order to do what we have said we would do.

As to the organization of our State society: We would like to make it as truly democratic as possible; we would like to give equal representation to every church and each member of them. Some facts have to be considered: We are under the laws of a State that was not started with special reference to the desires of members of Congregational churches; these laws must be conformed to in every particular; our organization must be so made that it can never have to face the danger of losing financial support, or property that may be left to it, through any failure to conform to known statutes. Some of these may seem to us needless and perhaps fussy, but they are on the statute books, and we can not afford to neglect them. Then, as to the efficiency of the society: Its board of directors have certain duties to perform; they are required to meet at stated times; a quorum must be present, or nothing done will be legal; the acts of this body have to do with the salaries of ministers, who greatly need the small salaries promised them, and need them promptly. It would be a manifest injustice to every home missionary pastor if we made up our board in such a manner that no quorum could be gotten together for the transaction of business, and so commissions could not be granted and salaries could not be paid. And so it becomes necessary to have a large portion of the officers of the society at or near some center, where meetings can readily be held at short notice, and at expense so small that the directors can afford to meet it. It takes some consecration for a busy man to drop matters of pressing importance, and spend the most of a valuable afternoon in discussing the affairs of churches all over the State, trying to be just to all, and liable even with the best of care to make mistakes, and fail to satisfy the judgment of all parts of the field. No one but a member or ex-member of such a board has any conception of the aggravations of that kind of work; and when it has to be done at least once every month in the year, it is not pleasant to find that suspicions exist in the minds of people who ought to be charitable that there has been intentional favoritism in the dispensation of the funds.

Another fact that is sometimes lost sight of: Those who contribute money for the help of others have some rights; they must be considered if we wish them to continue giving; the administration of funds must be such as to win their confidence, or soon there may be no funds to distribute. So, when we are tempted to think only of the needs of the churches, we have to consider also the source of supply. A policy that seems just to a church that receives a large amount of aid may appear very unjust to the church that gives a large amount of cash; the loss of the support of the giving church may leave absolutely nothing for the church that asks aid. Altogether, it is not a desirable position, that of member of the board of directors of a state home missionary society. They who take such offices usually do so with great misgivings, and prayer for divine help. Another responsibility that rests upon them is that of seeing that payments are made regularly and promptly. It takes about $2,000 every three months to pay the salaries of the missionaries. How is it to be done? If each church took its offering for this object as early as possible in the fiscal year of the society, and if every treasurer sent on the cash as soon as it was collected, there would be little or no trouble; but they do not do it. Some of the very men who talk loudest and longest about paying salaries promptly are exceedingly slow about sending in the cash with which to pay them. There is such a thing as trusting Providence to do what we ought to do, and Providence does not do it. All the talk and all the prayer in the world will not pay those salaries without cash; the only people who have a right to talk and pray on this subject are those who are conscious that they have given what they could, whether the amount be large or small. And when the quarter comes around, and the cash is not in the treasury, what then? Somebody has to loan his credit, for the common good, and so there is a note in the bank, and some names are on it that carry weight at the bank, and so the salaries are paid. But the note has to be met; it is only a makeshift at best; it will be paid when the churches send in the money to meet it—it cannot be before—and what if they never send it in? Well, those who have kindly endorsed for the society will have to meet it, and will go on in life with the consciousness that people who call themselves Christians can be very unjust and forgetful, and the cause of the Master suffers open shame because of them. These are plain facts, and not altogether pleasant ones, but they have to be considered. What are the Congregational churches of Northern and Central California going to do about it? The board of directors has two duties to consider at every meeting—how to reduce the amounts asked to the lowest terms, and how to find the cash with which to meet them when so reduced. They are perplexing problems. A church

that has become accustomed to receiving a certain amount of aid is affronted if the suggestion is made that they can do with less, and perhaps they are mean enough or thoughtless enough to let the whole burden of it come upon the poor pastor, who can not afford it; and on the other hand there is complaint that the screws are being put on if all the churches are urged to contribute more heavily, and if a suggestion of a definite increase is made. Both these things have to be done. We are trying to do the Master's work; we want to do it well and on a business-like basis, as we would if it were our own; it is the work, not of the directors, but of all the churches; the directors are only the servants of the churches, who first give all the cash they can, and then donate more time than they can afford to use from their regular work, and who do it for the good of the kingdom. Will every one who reads this try to make it a personal matter, and do all that is possible to fill the treasury, and make it possible to do what we all want done—carry on this business with promptness and thoroughness, and try to make the weak churches strong?

To Make Us Effective.

Rev. J. R. Knodell.

We have, as churches of Christ, a great missionary work whose field is the world. For that very reason—because we have so grand a work, great beyond all our appreciation—I invoke interest in our work of "self-support" in beloved California.

I am oppressed with the tremendous pressure that is now upon us in the Congregational churches in this State—this great empire, stretching from Oregon to Mexico. I am extremely solicitous that our churches should become more effective in their Christ-appointed work; that the unentered fields should be speedily evangelized; and that the full Christian life and civilization which the gospel produces should pervade every part of this great territory. I am impressed that we are not accomplishing the work that we have taken upon us, as we should; that we are not alive, as we ought to be, to the necessity of its being accomplished *soon.*

I know there is a power beyond and above us—a power greater than our strength and wiser than our wisdom—that this power is presiding over our endeavors, and working our efforts to issues beyond our thought. If I had no knowledge of, and no faith in such a Power, I should want to give up our struggle in despair. No power but that which moved in the beginning, and called order out of chaos, can work out for us the good we long for. But that power works in the spiritual world by means, and has taught us to expect results only when the means are used. And this Divine Wisdom has chosen to work by laws; and these laws are as fixed as those in material nature. We can no more overlook the one than we can disregard the other. Human beings are the means this Divine Power has chosen, and has ordained as his inimitable laws that the good shall come by their faithful effort. By this unchanging law God operates to redeem the world. In other words, "if the will of God for California's evangelization is carried out, it will be by God's children working under the conviction and impulse of a genuine missionary spirit." It will be because we, who are his, have in us the same divine sympathy for fallen humanity that stirred the Christ.

Now, how shall we make ourselves effective to accomplish this great work? We cannot, I know, without the quickening power of the genuine, original, Christ-like, Christ-born, missionary spirit. That spirit is of its very nature larger than our own church, and unlike our parish in that it has no bounds. Unless it is larger than the spiritual well-being of our own local church, it goes out. We cannot do our greatest work in our own locality without that Spirit. It is essential to our very Christian life that we have sympathy with Christ, and are obedient to him. Without this, all our work is vain, plan we never so wisely, and though we execute never so industriously. Unless we lift up our eyes to the wider field, and open our hearts and pockets to the needy, for whom Christ died, even our own near-at-hand work will shrivel and die.

We have resources enough in our California churches of men and money, of brain-hand-and-heart-power—enough to preach the gospel in every hamlet, of our whole State, and to pay for it fully and generously, and when all that is done, to have still larger gifts for the still broader field of all our country and all the world. But to do this we need the quickening life force from heaven. The machinery is in motion; we need the spirit in the wheels. We have the God-given prosperity that has made us rich; we need more of the spirit of consecration that will send forth our gifts in more generous amounts, as the work demands.

Our home missionaries should have our fullest sympathy, and something more. No Christian workers are more heroic in daring, more enduring and self-sacrificing than they. They hope on when all seems hopeless. They keep on struggling when the difficulties are almost insurmountable. They are giving life's prime and promise—both strong manhood and gifted womanhood—to districts often rude and obscure, to moral wastes beyond the world's notice and praise. I believe heaven sees no grander or truer work than they are doing, and on no altar is life being laid, in all this great world, where the life of the Christ is more surely beside it, than this life that they are giving for California's redemption.

Now, to make their work most powerfully effective, and of the widest and most lasting value, they need, and we all need, to be kept full of Christ's great missionary spirit. We all need to feel the throb of compassion that moved the heart of the Christ, and to hear the sob that bursts forth from the burdened, suffering, oppressed world-heart because of sin. Then shall we give and pray and preach and teach in such a way that our example shall become contagious, and our words will beget in those who hear a passion to have some larger part with Christ in California's salvation. And thus will we be made more effective.

The Pacific will be mailed this week to many members of our California churches who are not subscribers. There is not a home that would not be benefited by its weekly visits. Every one who drops us a postal card saying, "Put my name on the list," will do himself or herself good. Friends, you need the paper and the paper needs you. For the sake of the Master, who gave himself for us, and who calls for our best service, write that postal card and start it on its way toward our office. The churches are not supporting The Pacific in such a manner as to make it possible for it to do what it would like to do for the upbuilding of the kingdom. It helps home missions and foreign missions, and every branch of church work. It helps in Christian living every person who reads it. This is the testimony from all directions. People who read it for a few months say that they cannot do without it.

France has ten regiments of soldiers in Africa.

Report of the Board of Directors of the California Home Missionary Society.

The Board of Directors of the California Home Missionary Society is a representative body composed of ministerial and lay members representing the churches.

The Upper Bay, the Bay, Santa Clara, Sonoma and San Francisco associations are directly represented in the board either through appointed members, who regularly attend, or through the chairmen of the local societies, who are members of the board. The directors meet every month in the library of the First church, where an afternoon is usually given to the consideration of the work. Mrs. Haven, representing the Woman's Board, is a faithful and helpful participant in the deliberations.

It would be difficult to find a more harmonious body of men. Indeed, one of the rewards of such service is found in the delightful fellowship of the brethren. We have no cliques or factions, and no man has more authority than any other man. Each is independent of the other and all devoted to the same cause and moved by the same purpose. We are of necessity acquainted with the conditions of the field and the work of the pastors. We know what is being done. We know what ought to be done. It is not alone a responsible task, but a helpful and fascinating one. One comes away from the meetings with a sense of the seriousness of the whole problem and with a new determination to properly and wisely expend the people's money. We do the best we can.

Mr. Harrison is our agent, or field marshal, who spys out the land and brings back the grapes of Eschol. He is not the Home Missionary Society, but an essential part of it. We do not permit him to vote, but we measure and taste his grapes. We have confidence in him. The H.M. S. belongs to you. It is not ours more than yours. With the ever-increasing work unfolding in new towns and many open doors, we could easily find work for another Harrison. The San Joaquin Valley itself invites our strongest men and our heaviest dollars. What a field it is! The Apostles never saw such a land, and the Roman eagles would have grown tired crossing the long stretches of fertile lands dotted with prosperous villages. If Congregationalism is to hold its place in the California of the future, we must send more leaders and more volunteers to the front.

The past year has been one of experiment, adjustment and preparation. It has been a year of transition from the old regime to the new, from national to State support. Naturally, there has been some trials and apprehension, but on the whole the year has been very satisfactory; self-support has been tried and not been found wanting. The difficulties confronting us are not beyond our control. They arise out of certain changes of the church year.

We have overdrawn in our account about $1,150. We did everything possible in March to meet our obligations to the National Society. The new year began at the end of the vacation season, but more money came in during this period than during the corresponding time last year. By overdrawing our account through Mr. Hawley, treasurer, we have been enabled to pay all our bills, but at the end of the month of September we are face to face with new demands of about $2,000, making a total amount to be made up at once by the churches of about $3,000.

The churches have been in the habit of taking their offerings at the end of the year, when the year closed in the spring. It is now important for the churches to understand the need of having offerings taken at the beginning of the new year, especially this year, which commences in October. This is particularly imperative when we are reminded that the limit of our credit in the banks is $2,000.

In speaking for the board, I would venture, therefore, to make the following recommendation:

That pastors and churches make a special and immediate effort to replenish the Home Missionary treasury by making immediate preparation to receive the offering for Home Missions at the beginning of this, the new missionary year.

It is further recommended that pastors cultivate a livelier interest in the Home Missions in California. The word "pastors" is used advisedly because upon them depends for the most part the enthusiasm and activity of the churches. The directors of the society are the servants of the churches. We wish to feel your reinforcing interest in the cause of California's practical redemption. We urge upon you to inflame and inform your churches upon the paramount importance of Home Missionary work. When you do this you are working for law and order, for good government, good society and public welfare. The popular estimate of Home Missionary work in this State has been too narrow. There is no question of public or private morals it does not touch. Would we suppress anarchy in the United States? Let us begin at the foundation of things and teach religion and patriotism to the people. Would we restrain industrial disorder? Let us impart to men the teachings of Jesus Christ. Would we make our homes and schools and institutions righteous? Then let us give ourselves to the redemption of the people of every community.

Let us awake to the real work of Home Missions and recognize its large purpose in the State.

We close the year's work with every appointment filled except Adin and Antioch. Our men are doing well. They are giving assurance to the directors that they are making an honest effort to light up the dark places of our State by strengthening churches, planting Congregationalism and taking an interest in the life of communities. Our missionaries are doing God's work. They may not live to see the fruit of their labors, but other generations will reap what they sow. By economy which is almost incredible, by sacrifice and hard work, by labors which are not always easy, but ever prophetic, are they extending the kingdom of God and your Board of Directors strives to enter into their labors by a better understanding of the field and a better knowledge of the men. We have emphasized the value of good preachers and the need of men who are interested in the State and its religious and social welfare. There is always a place for strong, earnest, well-furnished ministers. California does not ask for the material that does not succeed in other parts of the country. We need the best and are always seeking the best.

It ought to be said, and said with a loud voice, that the churches in rural communities are showing more vitality and prosperity than the churches of the same rank in the cities.

The city is at once the weakness and opportunity of the Home Missionary churches. It is the nerve center of the body politic, and as such affords a rare opportunity for the preaching of the gospel. Confessedly the difficult problem before the directors of the society is the city church. This has been an increasingly puzzling problem. Conditions in the city are not the same as in the country, but there should be enough business enterprise, enough consecration to the local church and allegiance to the denomination to bring more of these churches up to a level which would not only justify the giving of large sums of money, but to a plane which would justify self-support.

The directors begin the new year with a hopeful confidence in the policy of self-support, and with a sincere appreciation of the co-operation of the churches and pastors. We humbly ask that the churches represented in this General Association may come in closer touch with the work of the board, which is by no means a close co-operation, always inviting suggestions and that wisdom which comes from the larger mind, not forgetful of the wisdom which cometh down from above for which let us all devoutly pray.

William Rader, for the Board of Directors.

September, 1901.

Self-Support.

Superintendent Harrison.

It began April 1 of this year. Six months have passed. As far as our church is concerned, we have gone on about as usual. If there be any change it is for the better. The Executive Committee now issues its own commissions, and all reports come to the headquarters in San Francisco. All checks are drawn by the Superintendent on the London and San Francisco Bank. Up to this date every bill has been paid. This has been made possible through the kindness of Mr. George T. Hawley, our Treasurer, on whose credit we can draw up to but not beyond $2,000. Our contributions have not been large enough to pay our obligations during these first six months. There is some excuse for this. In the first place about nine out of ten of our churches have been in the habit of taking their offerings in the month of March. Closing up our accounts with the National Society brought us up to the first of Arpil with little money for ourselves. The churches had worked so hard to pay the $8,000 pledged to the New York Society that most of them have not been able to send in any to us on the new year. Beside, we have just come through our vacation period, when most of the people are away from the home church.

It is unfortunate that we had to begin our self-support at just this season of the year. And yet, comparing our contributions with those for the corresponding months of last year, we have received more, but not enough to meet the claims of the workers.

We are now overdrawn on our account $1,159.34, on October 1st the second quarter's salaries will be due, aggregating over $2,000. These cannot be paid in full unless our churches immediately respond.

FIELD NOTES.

From Humboldt county Mr. Jasper writes that the last money to pay off their debt on the Loleta church has been raised and October 23 is appointed as a day for thanksgiving and debt-burning. Mr. Jasper knows how to build and pay for churches.

Mr. Chakurian, from Field's Landing, writes that interest among the young people is increasing. Some people who had not attended church before for ten years have recently come to the house of God, among them some aged men, who are most gladly welcomed. In this church almost all of the church members attend prayer meeting. Mr. Chakurian does not receive a large salary; far from it. But he sends a personal pledge of $25 for self-support and his church largely increases its offering beside. No wonder he writes: "We are very happy" and adds "We are free from debt and the pastor's salary is promptly paid."

Our churches at Rohnerville and Hydesville have had no pastor for some time, but are now to be ministered to by Rev. W. J. Speer, the account of whose ordination appears in this number.

All of the work of the Home Missionary Society is not in the country. There are many people now living who remember when the Fourth Congregational church (Green street) was one of our most vigorous churches. Men who are pillars of strength to the Third church and Plymouth now were once prominent helpers there. But, like many city districts, the character of the surrounding community has entirely changed. The church is now in the midst of a population of 10,000 people, largely of foreign extraction. Most of the old families have moved away. Here is an ideal place for a people's church to be open all the time— to minister to the wants of the people every day in the week. At present we have an earnest, devoted man there—Rev. C. H. Stevens—and the work is prospering under his leadership. He needs more help —he deserves it and must have it.

Away up in the Sierras, at Sierraville, a mile above the sea level, is our church in the sky.. Our minister at that point is Rev. J. A. Hollars. He is one of those who have "journeys often." He preaches at Sierraville. Twenty-five miles away is another church at Beckwith. Then, at stated times, he must preach at Sattley, and he may have three other stations to occupy his spare time. In these high altitudes the winter storms are often as bad as those in Minnesota, of which Mr. Wiliams tells in his lecture, "Forty Degrees Below Zero." But, as a rule, our missionaries up there have always kept their appointments, storm or shine. They are not weaklings.

From Cottonwood comes a word of encouragement through our missionary, Rev. G. M. Dexter. Special meetings have been held resulting in five conversions, and good feeling prevails.

We have but one church in Nevada—at Reno. But that one is a good one, and has made excellent progress in the past three years. Our pastor there, Rev. C. E. Chase, writes that he took no vacation this summer, but kept the church open every Sunday. The church is near the State University, and has Bible classes for students, which have been well attended. A class of Indian girls (there are many Indians in the neighborhood) is a new feature, the success of which Mr. Chase promises to tell later. He speaks also of a new opening for Sunday-school work.

From Byron comes this word: "It has been my great privilege during the quarter to lead two dying women to the Savior, one of whom I had never met before. Both died rejoicing in the goodness of God. Mr. Lewis' field comprises Byron and Bethany. It gets very hot there in the summer, and people who can get away during the heated term. Mr. Lewis says: "The hardest part of my work is to do my best in preparing for Sunday, and when the day comes, to find the house empty, either because of the rain or heat. The hot drive of eighteen miles in the afternoon is nothing to such a disappointment."

Rev. M. Jensen, who did such excellent work in our missionary fields at Adin and Pescadero returns from Chicago the 1st of October and will go to our important field in Alturas and vicinity. He will be the Congregational bishop of a region larger than Massachusetts. He needs our prayers.

Far in the northern part of the State, in the sage-brush country of Siskiyou county, is our Picard Congregational church. The church has been organized a number of years, but has had no church building. The people, often as many as a hundred at a time, have been meeting in a small, low hall, over a store. This has been furnished by Mr. Reed, a devoted, Christian man, who, with his excellent wife, have been interested in the organization from the beginning. There are many others,

also, who are earnestly working for the Master there.

For some time they have been hoping and planning for a church building, and although it seemed almost too much to think of, God has heard their prayers and raised up helpers. One of the encouraging things in a Superintendent's life is to find how many generous people there are willing to help a needy church. Mr. Scott of Alameda promised them all the shingles needed. Baker & Hamilton and Miller & Sloss, San Francisco, gave all the nails. Mr. Hawley of Oakland donated hinges, door furnishings, etc. Wm. Eastman of the Third church, San Francisco, gave the weights for windows, and Mr. Wilson of the Oakland First church gave all the doors and windows. They are going to build the church largely by themselves, and during the latter part of October are going to hold a bazaar with materials and articles mostly furnished by the ladies of the First church, Oakland. They will be a happy people when their church is dedicated. It is to be free of debt. There is no other church nearer than twenty-five miles.

Some time ago the Superintendent visited a thoroughly discouraged church. They were not only willing, but anxious to close up. Elijah, under the juniper tree, never felt more disheartened. The Trustees would not be responsible for calling another pastor. But they finally yielded to a request that a man be sent to preach on one trial. They would not be responsible for any salary, however. God sent the right man. The hearts of the people have turned to him. The church was never stronger nor more harmonious than today. Let no church be utterly cast down.

There should be a Woman's Home Missionary Society in every church. If there is none in yours, why not sit down immediately and write to Mrs. F. B. Perkins, 600 Seventeenth street, Oakland. She can tell you how to effect such an organization, and the good which will result from it.

A manly independence, where it is possible, is not only conducive to self-respect, but must be pleasing in God's sight.

God helps those that help themselves. That is a cheery thought. Let us expect larger spiritual blessings outgrowing from our effort for self-support.

Self-Support in Home Missions.

By Rev. Samuel H. Willey.

Our churches may be justly congratulated on assuming the entire support of their Home Mission work.

It has taken a good while to reach this point, and it has taken a great deal of money, which the parent society, through the generosity of the home churches, has promptly furnished as it was needed.

This generosity must never be forgotten here, either now or in the generations to come.

Considering the conditions of the past, the reaching of self-support in this mission work is no ordinary attainment.

Beginning when it was foreign ground, foreign in that it was only under the flag and military rule, but not under American civil law; foreign in that it was 3,000 miles away from the home land, requiring a journey of thirty days by the shortest route, otherwise by one that took six months—in a country where there was not and never had been a Protestant church or house of worship—a country into which the population then beginning to flow did not consist of families or homemakers—starting under these conditions and obliged to endure and outlive them, it is not strange that it has taken fifty years to build enough self-supporting churches to be able to take up the missionary work at an expense at present of $11,000 per annum.

It is pleasant, however, to see with what determination and zeal these churches undertake this self-support as they enter the new century. But making sure that our own newer churches have the help they need is not the end to be attained.

Our independence makes us one of the auxiliaries of the National Society and jointly responsible for the maintenance of its great work. California has come to be a great and wealthy State, and our churches, sharing in its prosperity, will be able, beyond supporting their own home work, to contribute to the treasury of the National Society.

And a moment's reflection shows us that the work of that society is vastly increased in these later years.

While we have been growing toward independence, the nation itself has been expanding beyond all human anticipation, and our flag has been raised on islands in the Atlantic ocean and on islands in the Pacific, and surely Home Missions must "follow the flag."

And if we inquire further what has been added to the field of this society during the last fifty years we are amazed! At the beginning of that period its work extended practically over only the Northern States.

Now all the States and Territories are open to it alike, from the icy North to the tropical South, and its gospel work is limited only by the means furnished it.

The call for "help will soon be heard from the outlying regions mentioned louder and more urgent than ever before stirred the hearts of American Christians.

It will reach us on the Pacific slope as well as those on the Atlantic and in the great interior.

We know how much depends on the faithful preaching of the gospel.

We see what Home Missions have done and are doing in these Pacific States. The same cleansing, saving power will be called for among the added millions now coming to use our language and to be governed by our laws.

May the churches of the future be prepared to answer that call for "help" with such promptness and generosity as becomes disciples of our Divine Master.

A Great Need.

The value of Home Missionary work is constantly being presented in the numberless instances of actual helpfulness. There is yet another side of the question. Indeed, there are many sides, and I want to present to the churches a great need and a great burden. Names are not needed, but the Superintendent will vouch for the accuracy in every particular.

A young man, not five years in the ministry, with a cultured and devoted wife, is holding the fort in an immense region some twenty-five miles by twenty-two miles in extent without a single Congregational associate. Excepting once a month, when the greatness of the distance to his outside appointment makes his return impossible, he preaches twice every Sunday at the place where he resides, teaches in the Sunday school and attends the Young People's meeting, besides preaching at one of the two nearer afternoon appointments, which, however, involve drives of twenty-four and twenty miles respectively.

He has never made even a statement of the fact, but from other sources it is known that the nerve-wearing work of his Sundays is followed by a Monday of nervous headache. For he gives of himself in large measure when preaching

This great burden on one young man, in an isolated position, is not because there is not work for two or more, but simply because the funds of the society do not as yet permit of genuine missionary expansion. The outstations, as here called, are actual churches, organized and working, but as yet quite weak. A gentleman at one of these places said the other day: "We need a resident minister. I would give $50 a year if we could have one." He saw and felt the need. Others would see the advantage could a resident minister be given them. The region is beautiful, well populated, but isolated.

What can be done to relieve the burden and supply this great need? And this case is not the only one by any means. There are many such in our Northern and Central California. Is it nothing to you that our men must work as they do? We can help them if we will, and we all know how.

A Friend.

Let Us Have More Home Missionary Interest in Our Churches.

Rev. R. H Sink.

The only way we have of determining the interest for a cause is by taking note of the outward manifestations of it. The Master did not need that any should testify of man; for He knew what was in man, and the Book of books tells us that upon several occasions He read the thoughts of men.

However much some of us may be advanced in psychic mystery, mental telepathy, most of us cannot judge the thoughts and intents of the heart, and still have to estimate persons and institutions by the fruit which is borne. The fruit on the tree of Home Missionary influence in the orchard of the Church has not yet filled up the bins in the garner. The tree which bears a large quantity of the fruit of talk and contributions of that, which the commercial world calls "backing of talk," is at least not like the barren fig tree which the Master cursed because it did not keep its promise.

As nearly as we may judge by the amount of fruit gathered into the Home Missionary garner, some trees of missionary interest in the orchard of our churches need the concern spoken of in Luke xiii: 8, 9.

It has been quite confidently asserted, "Like priest like people." That this is true has been as confidently disputed, but one of two things is true—we are persuaded.

Either the minister is lacking in disposition to be a faithful dresser of the fig tree, or the fig tree is like the one the Master consigned to withering blight. The vacant bins in the Home Missionary garner are mouths wide open with reflection upon some one, and God hears and observes the interest of the pastor in the work and his influence over his people, which influence indicates whether he is useful to lead his people at all. It may be humiliating possibly, but the reflection can be but helpful to the honest servant in the Master's work, and it can be but helpful to the evangelization of the world should each minister of our Association go into solitude of himself and talk with himself about the attitude of himself toward the State Society, to which we have pledged our support, that it may stand alone in strength and walk on into the future with confidence. It is a good thing for us to do to be alone with our consciences once in awhile and listen to what it has to say concerning the part we are bearing, or not bearing, in this, distinctively the work of our local churches.

In the stress which comes upon our local work sometimes we fear that we would run behind and have added burdens should we direct the attention of the people to the cries which startle the hearts of the sympathetic, and so we stop, or allow our ears to be stopped, with the cotton of indifference or self-interest. But if there is not grace enough there certainly is selfishness enough in all our churches to be relied upon to keep alive all the home interest needed; so no one need hesitate to make very plain, even as those who are to give account, that Prov. xi, 25-25, contain a truth as eternal as the hills of God.

We are told that nearly two score years ago a little boy was playing in Madison Square, New York City, and seeing the door of the church nearby opened, he went and, standing by the door, peered cautiously in. The sexton saw the child and invited him to come in, but the boy declined the invitation with the remark: "I know what you've got in there." In the evening he recounted the circumstance to his mother and, in reply to her surprised question, "Why did you not go in?" he confessed he was afraid of the *zeal*, which he thought was a large animal like a dragon or an alligator, living among the pews. What put such an idea in her child's mind was a mystery, which he explained by telling her that he had been to that church with an uncle on the previous Sunday and the minister read about it from the Bible. Search was made for the verse that should have so impressed her boy with dread for the house of God. Passage after passage was read until finally the boy excitedly exclaimed: "That's it." The verse was "The zeal of thine house hath eaten me up." Theodore Roosevelt has grown large enough and strong enough so that no longer does he fear the zeal of God's house, but it would be a grand day for the cause of Christ if some more of us were devoured by it.

What the Smaller Churches Can Do to Help Our Home Work and How They Can Do It.

Rev. H. E. Banham.

Brethren of the 130 churches of Northern and Central California, let me have your ear for a moment or two. One year ago, at an enthusiastic meeting held in Cloverdale, we assumed self-support, thereby moving grandly forward to the consummation of our duty. It is one thing to catch fire at such a meeting that has made the gathering at Cloverdale memorable, another to keep the fire burning during the year and to kindle it in the hearts of the membership of our churches. Six months of walking alone has gone. I have often asked myself the question, "How is the work going? Does Brother Harrison's face shine with the same happy delight as when action was taken making us all proudly conscious of independence? Has every church strained to its utmost to relieve his burden and to come up to the necessary requirements? Have our missionaries been remembered so that at the end of the second quarter a prompt remittance has reached them, without anxiety upon the part of our Superintendent and the Home Missionary Committee? I trust so; for without doubt such might have been if every church has risen to the occa- might have been if every church has risen to the occasion.

When we read the "Declaration of Independence," a year ago it was then left with *every* pastor within our borders to carry the glad news and call every church into action. It certainly was not for our larger churches to meet the demand by a greater effort unsupported by the smaller.

The call rang out as clearly in Auburn as in Oakland; as loudly in Tipton as in San Francisco. Down the line it came, from Modoc to Tulare; across the State, from Sonoma to Sierra, over the border into Nevada. "All hands to the work!" A proud day it will be if, when

we meet at the coming Association with the honored church in Oakland, the representatives of all our California Congregational body can look at each other and say: "We have shared equally in the task." You of Oakland and San Francisco, of Sacramento and Santa Cruz, have given your hundreds. We of the lesser fields have contributed our twenties and fifties, but these smaller amounts equal your larger, for we have done what we could. As pastors, we do not fail if we have instructed our people, have made our pastoral visitation, do the double or treble duty of social, religious and benevolent calling. We fail only when we lose sight of the various interests we represent and neglect to bring them to the front. As churches, we do not fail when we respond to the pastors' urgent calls, be our response ever so little, if only we have honestly answered according to our ability. We fail when we do less than this. Too many people refrain from contributing because their gifts must be small. Why forget " 'Tis many a mickle makes a muckle." Did each of our 11,000 communicants give a modest sum only grand results would be reached. It would be the most hopeful sign possible were this done. Not long ago a young lady came to this parsonage on a Saturday before our Home Missionary collection was taken and said: "I can't be at the service tomorrow. I've brought what lies in my power to give. I wish it were more. It's all I can afford." The pastor, on opening the paper, found a *ten-cent piece*. This young lady had come six miles to bring in her dime. The pastor's heart was gladdened beyond all measure. The little coin represented a fine spirit, and as the collection was counted out on the morrow, no five-dollar gold piece looked so large as the dime brought in with such loving heart. That pastor took heart over the tiny gift, and thought of Christ's words as He stood at the Temple and saw the mites deposited by the widow in the treasury. Dear friends, 'tis such a spirit as that strewn by the story told that will bring gladness to our Home Missionary Committee; that will keep our Superintendent's heart light and his eye bright; that will insure our faithful men at the front their needed supplies.

Pastors, be faithful to your people, not only in pulpit ministration along the generally accepted lines of gospel teaching—let the broad stream of the gospel be deepened through the impouring of the rivulets of healthy benevolence encouraged by your whole-souled attention to them.

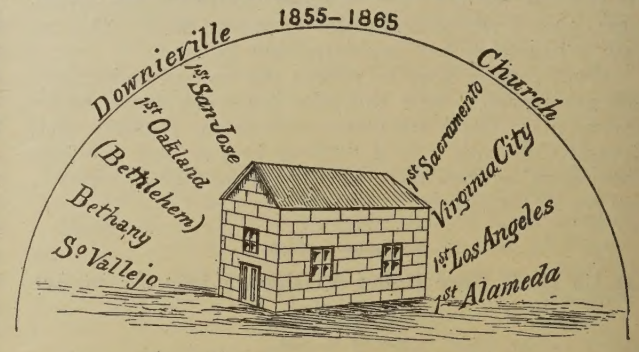
Members of our favored churches, listen to your pastors as they appeal for your aid. They do not beg; they appeal to you to rise to your splendid opportunities to give the gospel to hillside and valley, town, city and hamlet, that our fair California may have Pilgrim teaching and Pilgrim manhood to adorn her. Remember, the gift, large or small, if in accord with our ability, is the gift calling forth the most welcome response. "Inasmuch as ye have done it, ye have done it unto me." Let no church or member plead weakness, poverty, or have any other excuse; let each and all take their place in line. Thus weak and strong, small and great, will have a share in the glad result.

The Lutheran Observer says that it is shown on the floor of the Synod every year that those churches which have the largest number of readers of the church papers are the most active, prosperous and useful; and that those charges where but a limited number of church papers are circulated are never prosperous or efficient in the great work of saving souls.

You cannot build a house without spoiling a brickyard.

The Influence of a Little Church.

There are named in the cut printed herewith several churches which owe not a little of their growth and present vigor to the contributions of the little mountain church of early days at Downieville. The church passed out of existence years ago, but it "yet speaketh." Its lines of influence went out into the larger and enduring life of California. Let us trace some of them.



In the First church of Oakland the Hon. James M. Haven has stood for many years as one of its most useful and influential members. His Christian life began at Downieville, and his pastor there was the Rev. W. C. Pond, who later became the founder of Bethany church in this city and who continues as its pastor yet today. From Bethany church sprang Bethlehem church, without whose fostering care its work these many years would not have been.

From Downieville came Mrs. T. C. Edwards of San Jose, whose spiritual life, begininng there, has gone on all these years for the enrichment of all our work. Mr. James E. Agar, for so many years a pillar in the First church of Alameda and who was for a long time an indispensable aid to the pastor in the work of Bethany church, began his Christian life at Downieville.

Deacon Tracy, who rung the bell which first called Mr. Haven to the Downieville church, and who, with his like-minded wife, was instant in season and out of season in all helpful services, afterward went to Sacramento to repeat his loving ministry there.

Out of the same little fold went Mr. and Mrs. H. K. W. Bent, first to Los Angeles, whither they seem to have been sent of God to save the now vigorous First church from extinction at a critical period. And now, from their church home at Pasadena, they reach out helping hands to all the churches of Southern California.

From Downieville went Mr. Clark to South Vallejo, to organize a church there, and Mr. and Mrs. Hazleton to Virginia City, Nev.

These are but a few of the streams which have flowed out from that little church gathered there in a mountain valley, always outwardly feeble and now only a memory. But surely the labor and the money expended on it were not in vain. Neither are they lost in other places, of which Downieville stands as a type. It surely is the part of wisdom to plant and vigorously tend such trees of our Lord, even though they seem to be small and feeble and die in giving life to the world.

Is your home without The Pacific, the Congregational church paper for the Coast? If it is, it lacks one essential of real good Pacific Coast housekeeping. A large number of our church people say that they cannot properly keep house without it. Your name can go upon our list of subscribers simply by a postal card request to place it there.

Incense of True Churches.

Frances L. Williams.

In a recent number of the American Messenger there is this interesting statement: "There is said to be a church at Metlakahtla, Alaska, built by the civilized and Christianized Indians, that exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor-vitae, *thuya gigantea*. It is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands." The crowning wonder of this beautiful church, with graceful spire, belfry and bell, and carved pulpit, is that "from foundation to capstone everything was wrought by native hands."

Here and there, all over our land, are churches which you and I know from whose altars sweet incense has been constantly arising ever since they were founded. They may have been built of logs or of polished wood, of brick or of stone, or of adobe. Some have been simple dugouts on the storm-swept Minnesota and Dakota prairies; some have been Nebraska shacks; but into them all have been builded hope and faith and love; the very life of their builders. From the early log churches of our forefathers in the wilderness to the stately stone edifice at Canton from which the body of our martyred President has just been borne to its last resting place, throughout our land the church, material and spiritual, has been the greatest blessing given to the people. Horace Bushnell said, "Blessed is he who is in at the beginning of things." Some of us have had that sweet blessedness and can testify to its truth.

I have seen a little company in a tent on the wide prairie, treeless and wind swept, of the Red River Valley, fighting heat and mosquitoes, with neither fit drinking water nor ice nor doctor within a score of miles, with faith in the partly built Northern Pacific Railroad, and greater faith in God, with self-sacrifice, make their pledges, and organize "The Church of Christ at Glyndon," Minnesota. Jay Cooke failed, the land boom burst, but the little church lived. Through the dreadful summer storms and the fierce blizzards of winter, through poverty and sickness and death, the little company have stood faithful, and it is safe to say their influence as a church, always struggling yet always triumphant, has been felt throughout the State. This little "Church of Christ at Glyndon," on prayer-meeting nights and busy Sundays, was, as it has been for three decades, the channel of that heaven-sent courage which has won just praise for the struggling village. It has had its high honors. It has vigorously fought saloons, though its stores and its grain elevators have been again and again burned by the whisky ring. It has sent one of its daughters to adorn a missionary home for ten years in Alaska. Sometimes the little frontier church has absolutely led the phalanx of the Minnesota Congregational churches in per capita giving, and we have never seen them lower than eighth on the list. The editor of the village paper, who has tugged and stood by, as the brave editors of our own Pacific have done, refuses to come into California sunshine because he is heart-fast and frost-bound to the brave group who have clung together through the stormy but victorious life in the little church and hamlet.

The brave minister's wife who watched her beloved husband go to heaven from a little cabin there, holding a tarpaulin over his bed and an umbrella over his head as the storm beat in upon him, had the same comfort that our Mrs. McKinley has who sorrows for her hero husband. God marks those heroic women of that prairie church as well as he does her, and like her they get their highest courage from the Book of God, as taught and expounded in the Puritan pulpit. Most of the life of the little church has been independent of missionary money, but what has gone into it has been well expended. The village school, the newspaper, the occasional lecture, the heart-cheering "socials," have had no small value. But the radiant centre from which there came the secret of their life and steadfastness for three decades of struggle has been the genuine and useful village church, which has been for many years the only church in the community.

To continue to found just such churches of Christ on our own Coast is the aim of our California Home Missionary Society. Some of us may be so blessed as to be in at the beginning of them; but for the rest of us there is a blessing, too, for "as his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike." But to enter into this share we must be sure not only that we make our own churches fountain heads which this growingly aggressive society may tap at proper times, and draw off new irrigating streams for the thirsty unchurched parts of our State; for the newest home missionary church, as well as the largest and best equipped of our city churches, the duty is the same—each "according as the Lord has prospered them." Add to the duty, love. Phillips Brooks said, "Duty makes us do all things well; love makes us do them beautifully." Then this lovely duty-doing will so permeate not only our church buildings, but the lives of all the members that, like the fragrance of the arbor vitae church at Metlakahtla, sweet incense shall be constantly ascending to our God.

The Woman's Home Missionary Union.

Laura J. Perkins.

The Woman's Home Missionary Society was organized at Sacramento in 1887 during the sessions of the General Association. Its object, as stated in the constitution framed at that time, was "to aid in evangelizing our native land, especially our own State, in connection with the California Home Missionary Society, into the treasury of which all undesignated funds shall be conveyed." But, though thus made specially auxiliary to one, it was intended to be a handmaid to all the home missionary organizations. Article IX of the constitution then adopted, reads: "While the express aim of this society is to promote the work of the California Home Missionary Society, it desires also to recognize the wider field and work of these affiliated national societies (naming the other four). And its Executive Committee will attend to forwarding to any one of them all funds which may be designated therefor."

God's blessing rested upon the enterprise from the beginning. The women of our churches responded to its call. Its cash receipts rose rapidly from $495 in the first year to $1,264 in the second, $1,892 in the third, $2,928 in the fourth year and so on. In thirteen years (1887-1900) it had received and disbursed $28,593.69, besides boxes of clothing and supplies of the value of several thousand dollars more. Of this amount $16,950.57 passed directly into the treasury of the C. H. M. S. All of the contributed supplies in like manner went to the relief of its devoted missionaries.

In 1895, in obedience to what seemed God's call, the scope of the organization was enlarged, its identification with all the affiliated societies made closer and, in ac-

cordance therewith, its name was changed from "Society" to "Union." Article I of the amended constitution thus states its object: "To aid in evangelizing our land and especially our own California, by increasing our knowledge of home missionary work; by forming auxiliaries and securing the co-operation of the women, young people and children, in our churches, and through them collecting money for the work carried on by the various national societies of the Congregational order." Instruction, inspiration and revenue are thus set forth as its specific aims.

But though in spirit as in form auxiliary to all, it has been realized that, for the present, its contributions must be largely to the C. H. M. S., not because of a greater love, but of more pressing needs. And this necessity is the more marked in the changed conditions involved in the coming of our churches to missionary self-support.

During these fourteen eventful years the directors of this society have been continually alert to discover new possibilities of work and new fields into which they could enter. Various devices for increasing its efficiency have likewise been tried. Such was the "Cradle Roll," inaugurated in 1891, suspended for a time, and revived with encouraging prospects two years since. Such, also, was the department of "Missionary Sons and Daughters," which has during the past year been merged into the Missionary Committee of the C. E. societies. Each of these branches of work has been place under a superintendent.

So the W. H. M. U. begins the fifteenth year of its stewardship. It accepts for its motto the sentence of saintly John Eliot: "Prayer and pains through faith in Christ Jesus will do anything." Its aim and its hope are to do its appointed work so well that it may in no long time, as an organization, become superfluous. Till then its members will pray and labor on.

Annual Meeting of the Woman's Home Missionary Union of Northern California.

The annual business meeting was held in Oakland First church Wednesday, September 18th, and adjourned to meet in Plymouth church, San Francisco, Thursday, September 26th, thus postponing the meeting one week from the date given in previous notices. Notwithstanding this postponement, a goodly number of faithful women found their way to the meeting in Plymouth church.

Mrs. Williams, in the chair, read the 46th Psalm, which was followed by the singing of a hymn beginning—

"Our Father, through the coming year
We know not what shall be."

Prayers were offered by Mrs. Parker and Miss Laura Richards.

A welcome to the union was given by Mrs. Cherington of Plymouth church. Missionary meetings were always welcome at Plymouth church, she said, and although she felt there was no need to say so, still she was glad to say we were cordially welcome A response was given by Mrs. Williams. The reports of the Corresponding and Recording Secretaries and that of the Treasurer were then given.

Mrs. Haven also gave a report of the boxes sent during the year.

A report of the Secretary of Young People's work was called for, but as this was the wedding day of the Secretary, Miss Simpson, she was not in attendance at the meeting. Miss Simpson yields to the wish of the Board of Directors and continues her work for the coming year.

Miss Piper reported for the Cradle Roll. Although in the past the boy and the girl have been made to feel that they had no part in the missionary work, times have changed, and they have found that they are needed and the future looks very bright. It has been said that "there never was a time when there was more activity in missions than now." And what are missions? It is the outpouring of love for man, "without regard to race or any selfish reason. The spirit of selfishness is opposed to missions, because it consists in doing for our brother what he needs, not what he wants." It has often been said with grim humor that "a missionary is one s-e-n-t, and the contribution is often one c-e-n-t." In spite of not having accomplished with the Cradle Roll what was hoped for this year, Miss Piper finds something for which to be joyous. In the twin Cradle Roll of Northern California the boys and the girls are to be saved for missionaries. A gain of seventeen members for the year was reported. Of the little light-bearers it was said—

"If all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine."

The reports of Associational Secretaries came next. These secretaries have done faithful work in their several districts, and have aided in bringing up the auxiliaries in many places. Miss Wright of Grass Valley sent a stirring report, showing how in some churches, notably "Angel's Camp," the entire church is a Home Missionary Society. Mrs. Haven found her personal interest in the churches in Upper Bay Association greatly increased since becoming Secretary for them. The Recording Secretary was able to report for several of these Associational Secretaries, who were not able to be present at the meeting.

The report of the Nominating Committee was read by the chairman, Mrs. S. M. Dodge, giving the names of the following persons who were elected as a Board of Directors for the coming year: Mrs. Geo. C. Adams, Mrs. C. R. Brown, Mrs. M. L. F. Eastman, Mrs. C. W. Farnum, Mrs. W. J. Gunn, Mrs. E. J. Singer, Mrs. W. W. Ferrier, Mrs. J. M. Haven, Mrs. E. S. Williams, Mrs. F. B. Perkins and Mrs. L. W. Eckley.

The names of officers elected for the coming year were read by Mrs. Dr. Addison, as follows: Honorary President, Mrs. M. L. Merritt; President, Mrs. F. B. Perkins; Vice-Presidents, Mrs. O. W. Lucas, Mrs. W. C. Pond, Mrs. C. S. Nash, Mrs. L. W. Eckley, Mrs. W. B. Shepperd, Mrs. H. S. Burbank, Mrs. L. M. Howard and Mrs. M. A. Taylor; Corresponding Secretary, Mrs. E. S. Williams; Recording Secretary, Mrs. W. W. Ferrier; Treasurer, Mrs. J. M. Haven; Superintendent Missionary Boxes, Mrs. C. S. Nash; Secretary Young People's Work, Miss Myrtle N. Simpson; Superintendent of Cradle Roll, Miss Maude W. Piper; Superintendent of Literature, Mrs. Thomas Addison; Auditor, James M. Haven.

Reports of Auxiliaries were then heard. A goodly number of the churches responded to the request for a report and the reports in general gave evidence of life and hope in the work.

In the absence of Miss Simpson, a brief report of work among young people was given by Miss Gilbert.

Our honored President, Mrs. E. S. Williams, after seven years of devoted service, declined a re-election this year. In an executive meeting Mrs. Williams expressly stated that she wished to retire from the office quietly, and without protest. The officers and members of the union felt that they must yield to the wish of Mrs. Williams to lay down the office of President, but they were also unanimous in wishing to give expression to a hearty

appreciation of all she has been to this society in the past, and to place on record their testimony to her ability, her faithfulness, her great love for the cause, her contagious enthusiasm and her untiring zeal. Resolutions expressing this appreciation and recognition were presented by Mrs. C. W. Farnum and by regular motion adopted.

"My Country, 'Tis of Thee," was sung and a benediction by Rev. Mr. Philipps brought us to the noon hour.

The afternoon session opened with the singing of "Coronation."

Owing to illness Mrs. W. H. Scudder, who was to conduct the devotional exercises, was not present and her place was taken by Mrs. Alfred Bailey. She read a part of John xiv. followed by the Lord's Prayer, and a selection from an article on "Peace, I Leave with You," by Dr. Peabody of Harvard Uinversity.

The newly-elected president then asked the board of directors and officers to come forward, and in a few well-chosen Scripture texts, each suited to the work of the person addressed, and supplemented by further suggestion, gave a beautiful but informal installation, with this thought for all: "Love's secret is to be always doing things for God, and not to mind because they are such very little ones."

A paper by Mrs. Williams, on "Work for Women," —considering the work of the Missionary Training School, Cleveland, Ohio, and that for Chinese mothers and children in California, presented in a clear, concise and forcible way our duty and our opportunity to help those who have come to us from foreign lands.

"Home Missions in Other Lands" was the subject of an address by Mrs. Farnum. In her recent trip abroad she spent a great deal of time among missionaries, and everywhere found the native teachers, preachers and helpers most efficient workers.

Mrs. H. Hammond Cole spoke on "Our Life and Work in Alaska." She expressed the great pleasure of the home-coming after two years in Alaska. The pleasures and the hardships of the work were related in realistic fashion, and after a description of the population of Douglas and Treadwell, we concluded Alaska was almost as foreign as Turkey.

A collection resulted in $21.55, which was voted to the work among Chinese mothers and children.

Mrs. Jones, from the Presbyterian Home Missionary Society, was present and spoke in the interest of an Anti-Polygamy Bill which it is hoped Congress may pass during the next session.

A vote of thanks was given the ladies of Plymouth church for their liberal hospitality, which was so much enjoyed by all.

After singing a "Hymn for Home Missions," as printed on the programs, the benediction was pronounced by the Rev. Dr. Cherington, which closed the annual meeting for 1901.

A leading religious paper says: "We do not think any one can keep house and rear children without a family religious newspaper. Children should have some reading matter of the current religious ideas. Everybody in the house should be kept informed on what is passing in the religious world."

Every family connected with the church should take a church paper, says the editor of a leading religious weekly. "Half the ills the church suffers would be alleviated if its individual members would only keep up with the progress made by the great body of religious workers."

The Man on the Field.

Chas. R. Brown.

There is one man who has a larger and more constant opportunity to aid in the success of self-support for Home Missionary work in California than any other individual concerned. He is the man on the field at the head of the Home Missionary Church. He stands at the point of contact between the generous interest of Christian people in the spread of the kingdom, and the fields that are to be brought into that kingdom as a sustaining part of it.

The task laid upon him is no easy one. The demand for energy, tact, common sense, consecration and genuine spiritual leadership is fully as great in the small village church as in the large city church. Because the group of Christian people is small, the responsibilities laid upon the minister are correspondingly increased.

The number of people in any community who will go to church simply because it is their duty to go is never large. The number who will go because they are scolded for not going is practically zero. Our congregations are made up mainly of people who go to church because the church makes it abundantly worth their while to be there. They go because they constantly receive something.

The entire burden of making the church so strongly helpful that intelligent conscientious people cannot afford to stay away does not lie on the minister, but the main part of it, humanly speaking, rests upon him. If the people know to reasonable certainty that attendance upon church on any given Sunday will mean wholesome, Scriptural instruction, the reasonable and winning presentation of great religious values, uplift, inspiration, a broader outlook, a deeper insight into the sources of aid for everyday life, food for thought and food for the worn energies, then a goodly number of them will be on hand to receive that meat in due season. In the first years of the planting of a new church, outside aid and sustenance are needed. But in older communities, after years of effort, if the community does not support the church, it is usually because the church has not made itself worth supporting. Its ministry to the community has not embodied enough of intelligence, efficiency and love to win the supporting response from the people to whom it is sent to minister.

In this day of abundant newspapers, magazines, and of all the forms of mental stimulus, good and bad, the man on the field needs fresh, meaty, suggestive books, and the more of them the better. The musty contents of a "barrel" will not find and help the people. The presentation of the gospel in the language and the terms to which the people are born must be gathered like the manna, fresh for each day's use. Barnes' Notes and many other ancient volumes have rendered their service and entered into their reward. They do not meet the present demand. The minister must feed his mind and heart on books that will enable him to freshly interpret the eternal gospel to meet the hunger of his own day and generation.

The man on the field who lives with his eyes open knows all this and suffers because his salary is small and he cannot buy the books that might open the door to a wider usefulness. The pastors in a certain section could reap advantages from circulating libraries gotten up by themselves. If six men in a given district would buy three new books each, then at a trifling cost for express charges the whole eighteen books could be enjoyed by the whole group. The circulating library scheme is being worked with great success in Eastern States. Here

in California, where public libraries are fewer and smaller, and where the hardships of home missionary work make the need more imperative, we ought to follow in their steps.

Thoughtful people in the stronger churches can also help. It is no kindness to send a home missionary some old books that we simply wish to get out of the way to make shelf room. Some pious people dislike the idea of burning a religious book which no longer interests or profits them—so they send it to the man on the field. The books in the Sunday-school library that no one ever reads are also worked off in this way. We ought to be ashamed to thus offer an affront to the intelligence of the men whom we have sent out to the firing line to do aggressive work for the kingdom. The men at the front ought to have the best ammunition there is. A lady in the First church, Oakland, recognizing the spiritual stimulus that the reading of the "Life of Phillips Brooks" would yield any minister, bought five copies of that splendid work and sent them to as many ministers in some of our smaller churches. The example is a good one to imitate. If every well-to-do family in our Congregational churches would place some strong, new, helpful book in the library of a man on the field, we should aid him in doing what he only can do in the accomplishment of self-support for all work demanded in Christianizing California.

The Sunday-School.

BY REV. F. B. PERKINS.

A Chapter of Divine Providence. (Gen. xxxix: 20–xl: 15.)

Lesson II. October 13, 1901.

II.—The Covered Way.

The mystery of God's providential government is a never-failing theme of remark. Clouds and darkness surround His throne. Men of every age and every outward condition are forced, with the prophet, to exclaim, "Verily, thou art a God that hidest thyself, O God of Israel the Savior!"—this, whether the eye is turned to individual experiences, or to the general movements of society.

The Deliberateness with which His plans are unfolded is another feature of His work: The Lord indeed is not slack concerning his promises, as some count slackness." When the hour strikes, his action meets it. But his plans are so vast, and so complicated, that only a fraction of them is disclosed at any time. And so it remains, that his providence can be satisfactorily studied only by one in sympathy with its ruling purpose, and as a whole. Meanwhile, we must trust and not be afraid.

> "Blind unbelief is sure to err,
> And scan His work in vain;
> God is His own interpreter,
> And He will make it plain."

All this finds ample illustration in the experiences of Joseph. The crime of his brethren was an important factor in determining his Egyptian experience. But it was not the only one. He himself recognizes this fact. "As for you," are his words, "ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive" (xlxix: 20). So he looked upon the matter then; but it took the better part of forty years to reach that standpoint of knowledge. Ten years a slave, three years a prisoner, and the remainder as Pharaoh's prime minister—through all these stages God's purposes had been ripening, and his plan developing. In all this, moreover, Joseph's experience is not exceptional, but normal; and it is in the light thrown upon all history by these biblical narratives, that we find one of the chief values of our Scriptures. The principle is as applicable to present-day occurrences as to any in the past. The tragic death of our beloved President, e. g., is no isolated event. Czolgosz was not alone in his crime. Nor is his responsibility shared only by professed anarchists; nor by these, in conjunction with an irresponsible, vice-mongering press; nor by the perpetrators of lynching outrages; nor by courts, which have perverted judicial processes into an agency for the protection of criminals. All these have, indeed, conspired against social order, and a heavy weight of responsibility rests upon them; yes, more than this, upon whoever, by speech or life, has blurred the eternal distinctions of truth and righteousness, or encouraged a resort to personal vengeance for the redress of real or fancied wrongs. But over and above all these guilty parties, has been the slowly-evolving but gracious providence of Him whose wont it is to teach man by example, and to establish good as the final goal of ill:

> "God's greatness flowing around (man's) incompleteness
> Round (man's) restlessness, His rest."

To stop short of this is to misunderstand God, and to miss the supreme lesson of the hour.

The chief significance ofJoseph's transference to Egypt, regarded as a providential ordering, is rooted in God's original promise to Abraham, of him to make a great nation, whereby all the families of the earth should be blessed. To this end Canaan had been designated as their peculiar possession, given them by divine decree. Up to this time, moreover, the patriarchs had been dwelling there; but only on sufferance of the inhabitants already in possession. Their relations with these people had been kindly and, for the most part, cordial; due largely to their insignificant numbers and general good behavior. Recently, however, their rapid rate of increase, their marked business capacity, and, even more than this, the treacherous barbarity at Shechem, had broken up these amicable relations, and implanted the seeds of jealous fear and deadly feuds. The result could hardly be other than disastrous to the Hebrews (those prototypes of the Chinese, in America), now becoming strong enough to excite alarm, but not strong enough to hold their own against antagonists.

Another danger threatened these shepherd founders of the Hebrew nation—the danger of missing that culture which should prepare them to become a great world-power; and still another, the danger of becoming fatally infected with moral poison from the rude and sensual idolatries prevalent there.

The problem, then, was, how to bring these chosen religious teachers of the world under the most favorable conditions for growth, until prepared to take possession of their own. For this service Egypt, by its nearness, its accessibility, its superior civilization, and its purer religion, afforded the most fitting refuge. And so another step in the history of redemption is taken. All unwittingly, as so often, before and since, God makes the wrath of men subservient to his gracious plan. While the human agents are thinking only of vengeance, He is intent upon mercy; *and he is the Victor.*

* * *

Joseph is the solution of the problem of human weal; as much so as Abraham; as much so, in his place, as He in whom all prophecies find fulfillment. He was the pioneer colonist of Israel. Joseph in Egypt was analogous to the gold discoveries, which are, today, one of the attractive forces in peopling the solitudes of earth.

Little did the youth of seventeen years guess at his

high calling, during that sad and weary journey to Egypt; as little as do we foresee the issue of those providences which sometimes seem to blast every generous hope of ours, and condemn us to earthly, if not to heavenly, failure. But, long before the end came, he had doubtless caught some glimpses of God's plan, or at least some anticipations of "a far-aff divine event," to which his experiences should in some way contribute. How much that sojourn in Egypt meant for humanity is ingeniously suggested by Rev. E. E. Hale, in one of his stories. He imagines Joseph to have escaped from his Arabian masters, and returned to his father's home. What resulted? His father's heart was gladdened, his brothers relieved of the consciousness of crime. But, when the famine came, there had been no Jospeh to store up corn. Starvation prevailed in Egypt as well as Palestine, Multitudes died; others, weakened (as in the famine-stricken districts of India), so that they fell an easy prey to disease or to the savage Hittites. Civilization was destroyed. Egypt was blotted out. Greece remained in a barbarous state. The whole history of the world was changed, with countless ills; all resulting from the untimely escape of one fugitive slave. (Quoted by Peloubet.)

* * *

Consequences equally disastrous might have resulted to Joseph himself. The peril to every interest was tremendous, albeit neither he nor his father realized it. Think of the probable effect upon his character, full of grand possibilities as it was, of a life of easy-going prosperity at Hebron, under the unwisely manifested favoritism of Jacob and Isaac. Would not that sense of superiority, already evinced in the narration of his dreams, and fostered by parental partiality, all too easily have developed into a self-complacent pride fatal to any largely unselfish character? And who can forecast all that this would have meant to his future relations to his brethren? Or even if this danger were ignored, there would still remain the universal peril of moral flabbiness which threatens every life of luxury. Granted, the prophetic quality of his dreams: would not that course of realization, which his father and himself had marked out, have proved, instead, the insuperable obstacle to their hopes? The fact is that very few people are able to bear uninterrupted prosperity; and God, in fidelity to their real interests, is usually compelled to change the plan of life marked out for themselves. Suffering is a factor which cannot be eliminated from the problem of human destiny. Men of power have been, invariably, men who have endured hardness. Of our Lord himself it is recorded, that "he learned obedience by the things which he suffered," and being *thus* "made perfect, he became the author of an eternal salvation."

* * *

And now, let us follow Joseph into captivity, marking how, under this severe regimen, the dangers threatening him were warded off, his better qualities developed, and the truth of God given expression.

He was a comely youth, and well favored, we are told; a fine, manly boy; sweet-tempered, unselfish, and companionable. His intellectual endowments, which afterwards shone out so conspicuously, were such as to make of his a most attractive and winsome personality. The result was that, long before they reached Egypt, he had probably won the hearts of his masters, and secured for himself such a reputation as placed him in one of the best homes in Egypt. There, too, he showed the royalty of his nature. He did not sulk, nor brood, but manfully gave himself up to doing the best he could. Potiphar was not slow to recognize his abilities, and to entrust him with the largest possible responsibilities and privileges. And Joseph justified the confidence reposed in him. "He was a prosperous man." All that he did prospered in his hand. The explanation was not far to seek. It lay, not merely in his business capacity, although this was confessedly of a high order; but in this: "The Lord was with Joseph." "And his master saw that the Lord was with him, and that the Lord made all that he did to prosper." "The Lord blessed the Egyptian's house for Joseph's sake" (xxxix: 2-6). It is an interesting sidelight, which is thrown upon the affairs of that household by such references. For one thing, it shows the religious basis and accounts for the consistent goodness, of Joseph's life and conduct. And this quality comes out, even more distinctly, in connection with the assault made by his mistress upon his virtue (xxxix: 8, 9). Obligation to his master was an outgrowth, and feature, of his religion. Infidelity to the earthly trust would be sin against God; and therefore doubly abhorrent. Much emphasis is nowadays laid upon "strenuous" life; but there is nothing like the sense of living under God's eye, and of being consecrated to his service, for securing this. More than this is to be said. Not only was religion, in fact, the *real* foundation of his morality, and of his business capacity; it was the *manifest* fact; those about him saw that it was so. They could not but recognize the difference between the goodness of this young Hebrew slave, and that which prevailed about him. The apprehension of this, moreover, was not only a lesson in morals; it was a testimony for Jehovah as well. "The Lord was with Joseph," and "*they saw* that the Lord was with him." Five times at least in these two chapters (xxxix, xl) the statement is definitely repeated. That was the best reward of all. And it holds out a blissful possibility of usefulness before every one, in however lowly a station, who wills to live godly in Christ Jesus. The mere association with such godly characters confers upon any community an unspeakable blessing.

* * *

It was a great thing for Joseph, not only individually, but as regarded the office assigned him by God, to have been thus domiciled in Potiphar's house, and entrusted with his affairs. It was like a country boy's transfer from the lonely ranch to the city; like Joseph Neesima's adoption by Alpheus Hardy; like Paul's Roman captivity; like the slavery of the negroes in the United States. It brought him into contact with the ruling classes in Egypt; made his God and his religion known to them; prepared the way for his own people's sojourn in that land of high and varied civilization; and trained him in the best learning of the time, in the practical administration of large business interests, and in the arts of government. It paid.

* * *

His subsequent prison experiences were no less valuable, in relation to the place assigned him in God's redeeming plan. By that time he had perhaps learned all that was needed in those particular lines, and a further residence might have exposed him, again, to the evils of a luxurious way of living, without compensating advantages. His sudden downfall, with its injustice, would tend to snatch him from ill-founded human hopes, and to throw him back upon God as his only satisfying portion. It brought again all his latent forces into activity; showing how a godly man can meet reverses and cheerily rise above them. It gave him an insight into the lives of the common people, such as he could not have gained in Potiphar's luxurious home. It called out his sympathy and ready helpfulness. It gave him knowledge of the world, but without worldliness of spirit. It brought him

into association with others of the governing class (e. g., Pharaoh's butler and baker, under conditions which won their friendship and led on to confidential disclosures. In particular, it enabled him, in a striking way, to bear testimony for Jehovah (xl: 8) and prepare the way for his subsequent elevation to Pharaoh's palace (ch. lx). In the prison he made the same impression of rectitude and capacity which had won the favor of Potiphar; and secured, first, a mitigation of the hardships of his own prison life (Ps. cv: 17, 18), and then a subordinate office, which enabled him to do much toward mitigating the lot of others.

And so, in his sufferings, he was illustrating the universal disciplinary feature of God's government, that feature which is seen in all human progress; which is the condition precedent of all labor, and life-saving, devices (e. g., safety appliances on steam cars and vessels); which the lives of David, of Paul, of the Master himself, and of almost every great benefactor has exhibited; and which we readily assent to, in this general form; although starting back, in surprise and anguish, from its individual application to our own lives. That was one great lesson which Joseph's captivity, and specially his prison life, taught him, the Egyptians, and ourselves. Our God is pitiful, but above all, he is good; and goodness is that on which his heart is principally set, both for himself and for humanity. To secure this, his plans are framed, and his government is administered. And for this he dares to bring his chosen through the furnace of affliction. But never without his companionship, and his sustaining grace. "The Lord was with Joseph"—with him in the pit, with him in the household of Potiphar, and equally with him in the dungeon whither his righteousness had carried him. The man whom he had befriended forgot him; but the God whom he served did not; as we shall presently see. And the Lord is equally with every suffering servant of his. O, that all who are afflicted for righteousness' sake, who see the worldly success of unprincipled men and wicked devices, and who, all their lives long, seem to battle unsuccessfully with fate, would take heart, and trust where they cannot see!

Christian Endeavor Service.

By Rev. J. H. Goodell.

Dark Days and Their Lessons. (Ps. cvii: 1–15.)

Topic for October 13, 1901.

Let us get our bearings. Darkness must not be confused with sorrow, trial, disappointment, suffering and the like. All of these, in their turn, or all together, may be experienced without our having dark days. Some of the brightest days are those when there is a 7890..$ in some part of the sky. Brightness often comes by contrast. Jesus was amazed, grieved and tried. He suffered and cried out in agony. But it may be questioned whether he ever had a dark day. Days are dark only when we cannot see where to go or how to carry on what we have to do. The street lamp makes traveling safe and quick. The light in the home and at the workman's bench gives confidence in our movements and toil. Even if we are idle, the light gives good cheer.

* * *

The Christian life has come to take away from us dark days, but not suffering, or trial, or loss, or sorrow, while sin remains on the earth. Jesus is the light of the world. You and I have sung this truth all our lives. This does not mean that he is, in general, the hope of the world. It means that he is our Savior, to light up all the dark places in our path which otherwise would be dark. He is to make just that difference between the experience of the man who lives in his company and the one who does not. And that difference can be seen only when the need of the light is felt. Much of our good cheer comes from things which are quite likely to fail us. Mere exuberant health is sometimes the chief source of our joy. Suddenly that fails, and how we complain of the dark days! Comfortable circumstances and good friends, and success in some ambition of ours, are often the light by which we have courage to go on our way and enjoy our journey. Take them away and we walk our dark days. But none of these conditions constitute the light if one walks constantly in the light of Jesus.

* * *

As a partial illustration it may be put in this way: A man who is not a Christian is like one who lives in the night. Some nights are pleasant. The sky is clear, the stars are shining, the moon pours a silvery light over the whole landscape, and the northern lights flash up in streams of exquisite beauty. For a time we do not miss the day, when we are out in such a night. So a man may have his life quite filled with good health, a wide circle of friends, money sufficient to meet his demands, and a satisfactory degree of prosperity in his plans. He does not feel the need of a life consecrated to the service of Jesus Christ, or filled with the constant presence of the Holy Spirit. He is walking in a beautiful night. But let these things fall out of his possession, and instantly he misses them fearfully. He feels the need of something; often he does not know what that is. How frequently he is like the traveler out in the delightful night, when the black clouds shut out the lights, and he nerves himself to make his way, stumbling along as best he can in darkness. Men without Jesus Christ as the light of their life, in their losses and griefs and trials, nerve themselves to go on as best they can. They call it taking things philosophically, which means going on in the dark, taking things as they come.

* * *

But this is not Christian living. Jesus and his service are the light of the Christian's path. He may enjoy all these gifts and graces, but the source of his courage, the spring of his joy, the inspiration of his plans and the light which makes his way bright, are all found in the Lord he knows, loves, serves and follows, year in and year out. These lower lights may go out; he may suffer or meet with losses and disappointments, or feel the chill of grief and bereavement; but his day is not dark! He walks in the day! His Sun shines through all of these passing clouds with a brightness which cannot be obscured!

"No darkness have they who in Jesus abide."

* * *

I do not mean to say that all of the children of God do thus live; but they all may. It is their privilege and their opportunity. He has come to this world with precisely this to offer to every human soul. He will take all who are now walking in the entrancing night, the lights of which are sure to go out in time, and put them into his own inextinguishable day! Read this psalm, named with this topic, and see how this is. "For he satisfieth the longing soul, and the hungry soul he filleth with good."

Is it a wonder that this writer breaks out so repeatedly with the resounding refrain: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men"? There is a modern application of this exclamation. Oh, that Christians would live in this light! What the world needs for its conviction is the sight of Christians passing through sorrow,

and loss, and trouble, and suffering, while they remain just as bright and hopeful and happy because of their enjoyment of Jesus and the life he gives.

"Walk while ye have the light, that darkness overtake you not."

Church News.

Northern California.

Cloverdale.—There were three accessions to the church last Sunday on confession of faith. Not a communion Sunday has passed this year without some additions on confession, the number received on confession up to the present date being about twenty.

San Mateo.—The Woman's Missionary Society held a "missionary tea" on Tuesday of last week, which was a great success, both socially and financially. Rev. Jee Gam was the guest of the evening. One of the results of this is the organization of a Chinese Sunday-school. One of the most encouraging features of the work here is the large number of young men who attend the services, numbering as they do about sixty per cent of the congregation. An offering for the A. B. C. F. M. was taken on Sunday, and was the largest in several years.

Southern California.

Pasadena, First.—At the Sunday-school hour, September 22d, Prof. A. L. Hamilton gave an address on Temperance, illustrated by experiments with alcohol. The Superintendent of the school said that when a boy he was influenced by similar experiments to sign a total abstinence pledge and had kept it for twenty years.

Los Angeles, Park.—The topics of Pastor Dorland's evening sermons since his return have been "Faith"—"Faith as the Foundation of Every Successful Enterprise," and "Faith as the Foundation of All Rational Life"—the basis of reason as well as of religion. These are understood to be the beginning of a series of sermons for his young people, on which his mind has been engaged during his absence from his church.

Los Angeles, Plymouth.—A men's club, called the Plymouth League, has been lately formed whose object is to build up and strengthen the church. It meets regularly on the first and third Fridays of each month. It began with fifteen members. They have agreed each to bring, if possible, one hearer to church every Sunday. The ladies of Plymouth Union have also made plans for active church work, and all are ready to do their part.

Claremont.—Pomona College opened September 25th with the largest number of students at any period of its history. Considerably more than one hundred are in the college department. Quite a number more are expected within a few days. The teaching force is full and prepared for efficient work. Prof. A. D. Bissell is back from Yale, where he has spent a year in study, and passed the examinations for the Degree of Ph.D. His reputation as a teacher of modern languages, so well known on the Pacific Coast, led the authorities at Yale to give him some classes in the University. Prof. Andruss, who assumes the direction of the Music Department, has made a favorable impression, and already has full work for himself and one assistant, besides the instruction in the violin, which continues to be given by Professor Jennison, who has been so eminently sucecssful in the past. By vote of the Board of Trustees and the Faculty, in response to an invitation to the college from Yale University, Professor Sumner goes East to attend the bicentennial celebration of Yale, and on other important business for the college.

Notes.

It is as much the duty of parents to provide good religious reading for their children as it is to provide food and clothing.

Our Washington letter arrived too late for publication this week. It is an interesting and important one, and will appear next week.

The pages for the boys and girls had to be omitted from The Pacific this week because of the large amount of contributed articles in the interest of Home Missions.

There is a large amount of reading matter nowadays. But no home should be without the church paper. They who allow other papers to crowd out the religious paper are harming themselves and all in their homes.

The Congregational church at Nome was dedicated in September, free from debt. The last two hundred dollars required to lift the debt were donated by a Roman Catholic. This speaks well both for the Congregational church and the Roman Catholic communicant.

This issue of The Pacific is called a "California Home Missionary Number." More properly it should be a "California Home Missionary Society Number." A few weeks ago the Executive Committee of the California Home Missionary Society decided to issue a quarterly publication in the interests of the work. Later, it was decided to publish in The Pacific the matter that was solicited for that purpose by Superintendent Harrison, and decide later whether the churches should be reached further in this manner or by means of a quarterly publication distinctively devoted to the interests of the Society. We feel certain that the matter herein given will be of value to the churches of our Southern Association also. It ought also to arouse to better endeavor our Oregon and Washington readers. "We are brethren." Our Coast interests are one and inseparable.

An Ordination.

Letters missive were sent out to the following churches belonging to the Santa Clara Association: San Mateo, Redwood City, San Jose, Campbell, Saratoga, Soquel and Pacific Grove, to unite with the Santa Cruz church, to constitute a Council to examine and ordain Mr. W. J. Speers to the gospel ministry. Mr. Speers was received into membership by the Santa Cruz church by letter from the First M. E. church of Oakland. He has been an ordained deacon in the M. E. denomination for some ten or twelve years, but has for two or three years been preaching for the Congregational churches in San Bernardino and Bloomington, and serving as Field Secretary of the State Anti-Saloon League.

A full council was convened at 2:30 o'clock on Monday, the 23d of September, in the Santa Cruz Congregational church. Mr. Speers read a very interesting statement of his experience in the Christian life, after which he presented a written outline of theological beliefs. The former was very satisfactory. The latter was supplemented by many questions from the Council. With all his answers the Council was very well pleased, and voted unanimously to grant the request of the letter missive, and ordain Mr. Speer.

The following program was carried out in an evening service: Rev. J. K. Harrison, the Moderator, made a statement to the assembly of the eminently satisfactory character of the examination. Rev. Wm. Windsor read very suitable Scriptural selections. Rev. E. S. Williams preached a practical, happy, earnest sermon from Joshua

xxii: 34. Rev. W. H. Cross made the ordaining prayer. Dr. C. G. Baldwin gave the right hand of fellowship, and Rev. O. W. Lucas made the charge to the candidate. It was a very precious season. The very tender spiritual experience narrated by Mr. Speers drew all hearts toward him; the examination only served to draw out from him further evidence of his truly consecrated life and character.

Mr. Speers goes, under the direction of the Home Missionary Society, to Humboldt county, to have charge at Hydesville and Rohnerville. We believe we have not done a better day's work for Congregationalism for some time than when we gave this royal Christian brother a place among us to preach the gospel of the Christ whom we all love so dearly.

One Dollar Per Member for Home Missions.

By Rev. H. Melville Tenney.

This is the appeal of the Executive Committee and Superintendent. If raised, it will enable us to pass the present crisis with honor and prepare us to do greater things in the future. One dollar per resident member from our California churches can be raised, provided the appeal, with the persuasive force of the facts behind it, really reaches the individual.

Alas! who is so optimistic as to believe that this condition will be fulfilled?

Note the obstacles it must overcome. First, the pastor. What a capacious maw his waste basket possesses! It is greedy for circulars of all kinds. It has in some cases a cultivated and abnormal appetite for anything marked "missionary." It has been known to swallow whole magazines of this kind at a gulp, and with the recurrence of each month to call for more. How many of the printed or written appeals for a dollar per member, dare you venture, have not already gone to feed this insatiable appetite?

Then there is the shuffle of papers on the pastor's table, laid aside to receive "future attention" and waiting patiently for a "more convenient season."

Valuable documents have sometimes been overlooked in this accumulation. The facility is proverbial with which humble missionary appeals disappear in the debris of the occasional cleaning, and when "lost to sight" are not "to memory dear." But after the pastor has taken the appeal in hand, and on a particular Sunday presents the matter to his people, how easy to make it a perfunctory notice, with no more expectation of a universal response than to the anouncement of the weekly prayer meeting; or, if the presentation be with the emphasis of personal interest and persuasive with personal power, how many of the resident members it will not reach—whole families are not represented on Home Mission Sunday! Some are sick, some are out of town, some have gone to hear the popular preacher in the neighboring church just for the day. Even a succession of missionary Sundays will not enable the pastor to reach all his members from the pulpit, and if this be the only method, many will not even hear the appeal for their individual dollar. How true, also, that the appeal made to an assembly fails to reach many individuals therein with any personal application! How many hear for the church and respond, "Yes, the church ought to do it!" Why don't they do it? How many hear for their neighbors, especially the penurious ones, who never have been known to give a penny for missions! Children in the church with something to spend hear for their parents, who are supposed to do all the giving.

Alas! how many husbands hear for their wives, to whom they have relegated all the missionary interests of the family?

Then, entirely aside from any intentional parrying of an appeal, how many are never touched as individuals by public address? The cohesion of an assembly is sometimes too great; its solidarity too solid. How few of us have that Nathan-like power of breaking up the audience into its component parts and making each individual feel the message, "Thou art the man!"

Despite all these difficulties, the plan of appealing for one dollar a member for missions is an eminently feasible one. It has elements of power that no general appeal to our church can ever possess. It embodies right principles—individual responsibilities, individual privilege, individual effort. It stirs right motives—I, too, am to be a witness and a herald of the glad tidings. I am a co-worker with the Master; I am one of the reserve force which He keeps in the rear, not because He has nothing for me to do, but because He has this definite thing for me to do, viz.: To keep the advance guard equipped with munitions and supplies.

In those able to give little it conserves a laudable pride and self-respect by putting them on the same plane with the more favored. "If I do what is asked of me I am fulfilling my obligation with the best of them." Who can know the joy which comes to those of humble means through a method which esteems the gifts they are able to bestow as the sufficient and praiseworthy expression of their loyalty to Christ and His kingdom?

On the other hand, the method never lessens the offering of those accustomed to give larger sums. Indeed, the tendency of the appeal is all the other way. "One dollar a member," says the genrous man; "but there are so many who cannot give even the dollar! I'll help to make it up." His thought may even run the rounds of the church and select out some of the poor saints whose portion he means to pay, and his heart glows with the joy of not letting his right-hand fellow know what the left-hand neighbor is doing. Meanwhile the poor member is rejoicing in the possibility of doing what he is asked, and so the joy in this grace of giving is universal. With such possibilities of success and blessing in the method, cannot the obstacles be overcome? There is only one way.

The principle of the method must be made to work. The individual must be reached; he must be made to feel his responsibility; he must be enlisted and impelled to act. Here, my brother pastor, is our work. As leaders, it belongs to us to see that every last man and woman and child in our churches shall know what is desired of him, and is persuaded to respond.

Hunt up that appeal in the waste basket, search through the shuffle of papers on your study table, and possess the facts in this missionary emergency—that appeal so mightily to every lover of the commonwealth, the country and the kingdom; and then, with a zeal according to knowledge, bend yourself to the task of informing and inspiring every one of your members. Send a pastoral missionary letter to each one through the mail. Mimeograph or duplicate it on the typewriter if you will, but see that there is so much of your own desire and holy fire of determination in it that it cannot be dissipated by these cold mediums before it reaches it object. Appoint a Sunday when the offering shall be brought to the house of God. Then, having done this, as a foundation, talk about the plan with every man you meet. Make it the subject of your prayer meeting. Preach a special mission sermon before the offering, or probably better still, give the Superintendent an opportunity; in a word, de-

termine that this thing can be done and ought to be done, and then try your level best to do it, and it will be accomplished to the blessing of the cause, to the lasting joy of your own soul, and to the permanent strengthening of your people in every line of Christian work.

How to Have a Successful Missionary Meeting.

Ellen G. Cross.

That "there is no excellence without great labor" is as true today as it ever was, and a successful missionary meeting requires labor in its preparation. Note, however, that a loving, joyful service for Christ will not seem irksome or toilsome, but to the contrary, very delightful.

If there is even *one* with a burning zeal for missions, it will be a pleasant task to prepare a good program, from the abundance of literature so cheaply provided by the societies. In place of this program, sometimes invite a real live missionary, or even a zealous worker from a neighboring church, to make an address.

Carefully prepare the devotional services—appropriate Scripture, earnest prayer and, not least, carefully prepared music.

When one becomes filled with missionary enthusiasm it is easier to choose what to have than what to leave out, as a long program kills a meeting.

Then invite, personally, everybody "to the missionary meeting, as we have a special program, and good music." After the meeting a cup of tea or coffee, with simple bread and butter, or sandwiches, or cookies, or wafers, or cake, and tarrying for a social hour, is a great lever in lifting the missionary spirit; not because people are hungry, but because they are social, and will talk over the teacups, enjoy the meeting and come again.

Have we tried it? Yes. Was it worth while? You try it and see for yourself.

The Tyranny of Trifles.

W. N. Burr.

Bolton came into my study the other day with a look on his face that suggested woe. Bolton is a lovable fellow, and he is making a success of the art of right living; but once in a while, like the rest of us, he yields a little to the pressure of human weakness. Bartlett and I were sparring a bit over the higher criticism when Bolton came in upon us that day.

"What is the higher criticism to the agony of a man who is the victim of a printer's blunders!" he exclaimed, throwing himself full length upon the couch. Bolton, Bartlett and I are a brotherhood of three, and we never hesitate to share our every-day elations and grievances with each other.

"Oh, it's the printers again, is it?" laughed Bartlett; "and what have the miscreants been doing to you now?"

"Putting my name to something I never wrote, and publishing it to the world," growled the Man on the Couch.

"You mean they have made a muddle of something you *did* write, and the muddle has gone out with your name attached to it," I remarked.

"Exactly," replied Bolton. "And the torture of it is, they made so poor a job of their muddling. If they had only botched it so anybody could see that it was the printer's doing, it would have been endurable; but to change a word here, and leave out a word there, with the result of turning a man's carefully-written sentences into school-girl gush is enough to—well, no matter. I'm tempted, though, to stop saying my say, with printers between me and my audience."

"O, the tyranny of trifles!" exclaimed Bartlett; and I said not a word, for I knew he had a little sermon working in his mind for the disconsolate Bolton.

"The tyranny of trifles!" he repeated. "Here is a man to whom God has given a talent, who has been using it so well that many a fellow-man has been cheered and encouraged by what he has written; but a little slip made by somebody else, that has marred his work just a trifle, has thrown him into a pout, and he threatens, Jeremiah-like, not to 'speak any more.' Still Jeremiah-like, however, the word is in his heart as a burning fire shut up in his bones; and he has two close friends who know very well that he will soon be weary with forbearing, and will find that he cannot stay his hand from his pen.

"I only wish we could be as sure of some other people as we are of this man whose peace of mind has been punctured by printers. There are hosts of people in this world who are being defeated in the business of true living by the tyranny of trifles—sensitive people who make sword-thrusts out of pin-pricks; jealous people who make mountains out of molehills; shrinking people who make great tasks out of little ones; tired people to whom a small annoyance seems like the last feather; proud people who are afraid of what somebody will say or think; hypochondriacs who see their death-blow in every little physical irregularity. I sometimes try to imagine what a monstrous chunk would be cut from the mountain of the world's unhappiness, if some huge knife could slice off all that is built only on trifles that are not worth any consideration. 'To attach importance to trifles,' says somebody, 'evinces a lack of perspective and a loss of balance in life. The test of wisdom is to make the inevitable minister to the whole life by the spirit in which it is accepted.'"

"Thank you," said Bolton, rising to his feet and reaching for his hat. "I can go back to my work now, and henceforth I'll try to behave myself. But it *is* strange how soon a good impulse falls before some bothersome little perversity. It was only yesterday that I was lifted almost to the height of a heavenly vision by reading something like this: 'Life is too holy a thing to be held in check, to be kept from attainment, by trifles'; and here it is only one day later, and I have allowed myself to get under the heel of one of those same tyrannical trifles!"

"You are wise enough not to stay there," smiled Bartlett, "and so you will make this experience a foundation of success."

Corona, California.

Oregon Letter.

By George H. Himes.

The fifty-third annual meeting of the General Association of Congregational churches and ministers was held with The Dalles church, beginning last Tuesday afternoon. Organization was effected by electing Prof. W. N. Ferrin, dean of Pacific University, Forest Grove, Moderator; Rev. J. J. Staub, Portland, Assistant Moderator; Dr. J. S. Bishop, Astoria, Clerk; Geo. H. Himes, Portland, Press Reporter; Rev. D. B. Gray, Portland, Rev. R. H. Kennedy, Albany, M. E. Thompson, Portland, Nominating Committee.

Topics were discussed as follows: "What Is Christian Living?" R. H. Kennedy; "Hindrances to Christian Living," Rev. J. J. Staub; "The Institutional Church," Rev. M. D. Dunning.

In the evening, after the praise service, Prof. W. N. Ferrin presented the claims of Pacific University, and

then the associational sermon was preached by Rev. MacH. Wallace of Albany.

The opening devotional services of the second day were led by Rev. C. E. Philbrook of St. Helens. Reports of Standing Committees were made as follows: Temperance, by Rev. E. S. Bollinger; Christian Endeavor, Rev. C. E. Philbrook; Foreign Missions, Rev. D. B. Gray.

Rev. R. A. Rowley, Superintendent of the C. S. S. & P. S., in making his annual report showed that thirty-two new Sunday-schools had been organized. A larger number of schools have contributed to the support of the work than in any previous year. A small church, weak in numbers, was the banner church in amount of money given.

The work of the Congregational Church Building Society was presented by Rev. H. H. Wikoff, the Field Secretary for the Pacific Coast. He reported that the work in his field was more encouraging than for any previous year. The churches of Oregon were commended for the increased interest shown by the contributions during the year.

Rev. Edward Curran spoke for the American Missionary Association, telling of its objects and detailing personal experiences in Alaska.

Rev. Walter Frear of San Francisco, Secretary of the American Board for the Pacific Coast, spoke of the work of his society in encouraging terms. The contributions by the churches in his district were $2,000 more than in any previous year, and between $5,000 and $6,000 more than four years ago.

"Proportional Giving," was presented by Rev. F. E. Dell of Astoria, and "Giving as an Act of Worship," by Rev. E. S. Bollinger of Oregon City. Both topics were fully discussed.

In the afternoon devotional services were led by Rev. C. E. Philbrook of St. Helens.

The annual meeting of the Oregon Home Missionary Society was then held, C. L. Fay presiding. From Superintendent Clapp's report it was learned that twenty-five ministers had been employed by the society during the year in supplying forty-eight churches. Two new church buildings were erected, 107 new members were received by confession and 101 by letter from missionary churches. Rev. W. W. Scudder, the new Superintendent of Home Missions for Washington, was introduced and gave greetings from his society.

The Executive Committee for the year was elected as follows: President, Charles L. Fay; Rev. D. B. Gray, Rev. C. F. Clapp, C. H. Gaylord, F. McKercher, I. A. Macrum, J. B. T. Tuthill, Dr. J. S. Bishop, Rev. E. P. Hughes, S. E. Pier, Rev. MacH. Wallace and L. H. Andrews.

The "Woman's Hour" came next, and the annual meetings of the Oregon Branch of the Woman's Board of the Pacific and the Oregon Woman's Home Missionary Union were held, the programs in each case being of absorbing interest. Receipts: Oregon Branch, $313.42, eighteen churches contributing; Home Missionary Union, $632.27, twenty-three churches contributing. Mrs. D. B. Gray presided over the former, and Mrs. F. Eggert, the latter.

The association resumed its work, and Rev. Daniel Staver gave his annual report, showing receipts of $326,17 and a balance of $42.55 after paying all bills.

Reference was made to the Pacific Coast Congregational Council, and it was the sense of the Association that it should be held in Seattle in May, 1902, and a committee was appointed to nominate delegates.

Greetings were received from Rev. H. E. Jewett on behalf of the California Association, and Revs. H. H. Wykoff and Dr. J. K. McLean were instructed to carry back the greetings of Oregon.

Rev. C. F. Clapp and S. C. Pier were elected delegates to the Washington Association, which meets in North Yakima October 7th-10th.

Corresponding members were elected as follows: Rev. S. M. Freeland, Portland; Rev. J. K. McLean, D.D., President Pacific Theological Seminary, Berkeley, Cal.; Rev. H. H. Wikoff, Rev. Walter Frear, Rev. Samuel Greene and Rev. W. W. Scudder of Seattle, Superintendents of Sunday-school work and home missionary work for the State of Washington; and Rev. Charles W. Shelton, New York, Field Secretary of the American Home Missionary Society.

In the evening platform addresses were given by Rev. C. F. Clapp, Superintendent of Congregational Home Missions for Oregon; Rev. Charles W. Shelton, Field Secretary of the Parent Society in New York, and Rev. Dr. McLean of Berkeley, Cal.

Thursday morning's session was opened with a devotional service, led by Rev. Edward Curran, followed by a brief address on the work of Pacific Theological Seminary by Rev. Dr. McLean, President, setting forth briefly the advantages now enjoyed by its close proximity to the University of California.

The "Narrative of the Churches" was read by the Registrar, Rev. Daniel Staver. From this it appeared that the conditions throughout the State in the main were encouraging.

Resolutions of sympathy for Mrs. McKinley and for Prof. Thomas Condon, Eugene, a former pastor, in the death of his wife, of the necessity for restricting immigration and of rigorous enforcement of law touching anarchists, of thanks for the generous hospitality of The Dalles people, and to the M. E. church for the use of their church parlors for the noon-day lunch, were passed.

The Association then adjourned sine die, leaving the selection of the next meeting in the hands of a Provisional Committee.

After the lunch numerous toasts were given, Rev. C. F. Clapp acting as toast-master, and then the 53d meeting of the State Congregational Association came to a close.

The session was one of the most enjoyable and profitable ever held in the State. Twenty-six churches were represented by thirteen ministers and thirty-nine delegates, and, with the Superintendents of the Home Missionary and Sunday-school work and corresponding members, there was a total of fifty-nine persons in attendance.

NOTES.

The Dalles church was much concerned in the outset about its ability to entertain, but braced up as the date of the Association drew near and faced the work with determination. Now that the meeting is over, all rejoice over the fellowship acquired and have put in a plea for the Association again next year. This church has had a good year under the ministry of Rev. D. V. Poling. About thirty new members were received, most of them on confession from the Sunday-school.

The first court house between the Cascade and Rocky Mountain ranges was erected at this place in 1858. In 1859 the first Congregational services in all this broad domain were held in this building by Rev. W. A. Tenney.

Rev. Charles W. Shelton and Supt. Clapp held services at Hood River last Thursday evening. They will visit a number of home missionary fields during the week, and next Sunday Mr. Shelton will preach in the Portland First church.

The Dalles, September 29th.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.

Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.

Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.

Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland.

Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.

Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.

Superintendent Young People's Work.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.

Twenty-eighth Annual Report of the Treasurer.

SEPTEMBER, 1900-1901.

Alameda	$ 63 35
Berkeley, First	191 15
" North	20 00
" North, Young People	5 00
" Park	5 00
Black Diamond	2 50
Black Diamond C. E.	4 45
Campbells	30 00
Dougherty Sunday-school	1 00
Dougherty Sunday-school Famine Relief	4 45
Grass Valley	10 00
Little Shasta	12 50
Mills College	25 00
Niles Kingdom Extension Society	30 50
Mill Valley	2 50
Oakland, First	404 35
" Pilgrim	55 50
" Plymouth Avenue Young People	5 00
" Plymouth Avenue	13 30
" Market Street	17 75
" Market Street Junior C. E.	1 50
" Fourth	6 53
Oleander	3 50
Pacific Grove	7 00
Petaluma	17 00
San Rafael	5 00
Redwood City	9 00
Rio Vista	27 50
San Francisco, First	246 10
" " Plymouth	111 45
" " Bethany	30 00
" " Third	28 63
Santa Cruz	53 35
San Juan	3 50
Saratoga	60 00
Sonoma	15 00
" C. E.	15 00
Stockton	75 00
" C. E.	10 00
Sunol	5 00
Oregon Branch	273 17
Southern Branch	2,017 96
" " Famine Relief	20 45
Utah Branch	10 00
Washington Branch	500 00
Young Ladies' Branch	505 86
Tucson, Arizona, C. E.	2 00
Interest on Money in Bank	46 05
Collections at Quarterly Meetings	59 54
Donated for Leaflets	3 00
Friend	5 00
Dr. C. S. Teel, New Whatcom	50 00
Cash	12 15
Cradle Roll	5 75
Whatcom, Washington	16 95
Seattle, Taylor Street Sunday-school	14 50
Balance from last year	183 30
Balance from last year for Ireland Home	50 00
Total	$5,409 04

DISBURSEMENTS, TWENTY-EIGHTH YEAR.

Sent American Board	$4,874 48
Sent American Board Famine Relief	24 90
Sent American Board, Ramabai's Work	6 00
Expense of Cut	3 00
Rent	30 00
Postage	10 00
Printing	92 20
Haven & Haven	14 00
Transferred last year's balance to Century Fund	183 30
Incidentals for President	13 50
Expense of Quarterly Meeting	4 40
Cradle Roll Expenses	14 50
Exchange	5 30
Telegram	50
Expense of Delegate to Associational Meetings	11 30
Total	$5,287 38
Balance	121 66
Grand Total	$5,409 04

Alice E. Dodge, Treasurer.

TWENTIETH CENTURY FUND.

Miss H. M. Benedict	$ 10 00
Berkeley, First church	40 00
Mrs. Clark	20 00
Oakland, Pilgrim	40 00
" First	464 95
" " A Friend	13 50
Mrs. E. T. Lafferty	20 00
Mrs. H. W. Blake	20 00
Oakland, Market Street	20 00
San Francisco, First	30 00
Rio Vista	20 00
A Charter Member	10 00
Ex-Californians	1 00
Miss F. M. Denton	10 27
Mrs. C. T. Mills	20 00
Mrs. Shafter	20 00
Transferred from Last Year's Balance	183 30
Southern Branch	500 00
Mrs. Delia M. Lock	5 00
Mrs. S. S. Smith	5 00
Mrs. E. P. Baker	20 00
Santa Cruz	20 00
Total	$1,493 02

DISBURSEMENTS TWENTIETH CENTURY FUND.

Sent American Board	$1,490 97
Exchange	2 05
Total	$1,493 02

Alice E. Dodge, Treasurer.

There is a sort of fairy tale which tells of a young man who set out in search of a fabled land. In his wanderings he came to a great rocky barrier, over which he saw no way to pass. He determined, however, to make the effort, and, to his surprise, when he raised one foot to advance, a slab suddenly shot forth from the rock to form a step for that foot. No sooner had he stepped upon it than another slab shot out; and so, as he advanced, new steps were added, until he reached the top of the cliff.

Very similar are passages in the Christian pilgrimage. The way often seems hedged up on all sides. The only possible outlet may be a precipitous mountain before us, but if we gird ourselves for the task, and begin the ascent with determination and energy, we shall find the way growing more and more practicable as we advance. So Abraham found it as he went from place to place at the word of the Lord, "not knowing whither he went." So Israel found it at the Red Sea, when a pathway was opened for them through the deep in the hour when their enemies threatened to destroy them. So will we find it at every point where the journey seems impracticable, if, grasping the almighty Hand which reaches down from heaven for our support, we press boldly toward the mark.

Do You Wish the Finest Bread and Cake

It is conceded that Royal Baking Powder is purest and strongest of all baking powders, absolutely free from alum, ammonia and every adulterant. "Royal" makes the best and most wholesome food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

APPLYING TO JESUS FOR HELP.

The centurion doubtless "had heard of Jesus" as a wonder-worker, and, learning that he had come to the city, seized this opportunity as the only hope of saving the life of his servant. This officer showed both earnestness and wisdom in dispatching messengers of Jesus' own race to him in behalf of the sick one in his home. He knew the antipathy existing between the Jews and Gentiles, but he did not know then how much broader Christ was than racial lines and social caste.

The things which we prize most are not those we have gathered, as one plucks flowers on a summer hillside, from the gardens of ease and worldly pleasure. They are things that have become ours through pain, struggle, self-denial and tears. The lessons learned with greatest difficulty are the ones that are most to us in value and profit. Out of the hardest experiences of struggle and sacrifice we get the qualities that are the brightest ornaments of our character and the noblest elements of our strength. The lenses through which now we see the deepest into heaven are salt tears. The treasures we hold now with firmest clasp once seemed marred things, unsightly, unlovely things we shrank from receiving The points in our past, which now appear to have been fullest of outcome of good for our life, are those which at the time seemed God's strange ways with us. Christian joy is transformed sorrow.—J. R. Miller, D.D.

I will honor Christmas in my heart. I will live in the past, the present, and the future. The spirits of all three shall strive within me. I will shut out the lessons which they teach.—Dickens.

DON'T

Don't worry because God made you different from others. Don't worry because you don't have the faith of that man or the singing qualities of another. It were as unwise as for a carnelian to blush deeper because it is not a diamond, or a japonica to fret all the color out of its cheek because it is not a rose. God intended you to be different.—Christian Herald.

Persevering Prayer.—A lady in England whose husband was an infidel, determined to pray for him every day for a year. She did so, but there was no change. Then she made up her mind to pray for six months longer for his conversion; still no change. At the end of that time she said, "I'll pray for him to the end of my life; I'll never give him up." That was just the condition of mind which God wanted to bring her to. That very day her husband came home, went to his chamber, fell on his knees and cried: "O Lord, save me!"—Moody.

We are nothing without God's wisdom in us. "See how much they think of me?" said a lantern to some dips that were hanging on a nail close by. "The master says he doesn't know what he should do without me these dark nights." "No doubt," said the candle; "but he'd sing a different song if it weren't for one of us inside of you." Did it ever occur to you, friend, that you wouldn't be of the least use to anybody if our light didn't shine through you?—Mrs. Prosser.

God will never raise the siege until we hand out the keys of the city, open every gate, and bid the conquerer ride through every street and take possession of the city. The traitor must deliver up himself and trust the prince's clemency.—Spurgeon.

W. W. Van Arsdale Geo. W. Scott

SCOTT & VAN ARSDALE LUMBER CO.

Wholesale and Retail Dealers in

Sisson & McCloud River Sugar & White Pine.

Redwood, White Cedar, Oregon Pine, Spruce Shelving, Curly Redwood, Shingles Burl.

Special sizes in Pine cut to order.

Corner Fifth and Brannan Streets, San Francisco.

MATT HARRIS, Manager Phone, South 173.

ECZEMA.

That torturing and disfiguring disease has its cause in an impure condition of the blood. The impure condition of the blood often arises from a diseased condition of the stomach and allied organs of digestion and nutrition. When digestion is imperfect, the nutrition of the body is inadequate to its needs. The blood becomes thin, poisons accumulate in it, and these poisons often manifest themselves in some eruptive disease.

Doctor Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It eliminates poisonous substances from the blood, purifying it and increasing its quantity and richness. The "Discovery" cures perfectly diseases of the blood and other diseases which originate in a diseased condition of the stomach.

The "Discovery" is absolutely a non-alcoholic and non-narcotic medicine. There is nothing "just as good."

"For three years I have suffered with that dreaded disease, eczema," writes Mrs. J. Koepp, of Herman, Oregon. "I was told to try Dr. Pierce's Golden Medical Discovery, which I did, and after I had taken fourteen bottles I was permanently cured. It has been a year since I stopped taking your medicine and it has never appeared since. I think your medicine a wonderful cure and hope others suffering as I did will take it and be relieved of their suffering."

Doctor Pierce's Pleasant Pellets are powerful aids to the cleansing of the clogged system. By all dealers in medicine.

Samuel Foster
Arthur J. Foster
Morris Marcus
Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO., Wholesale Grocers

Exporters of American Products.

SOLE AGENTS.

TOP-O-CAN BUTTER

(Gold Medal, Paris, 1900)

DIAMOND BRAND.

YOUNG AMERICA CHEESE.

26-28 CALIFORNIA ST.,

San Francisco.

PREMATURE CRITICISM.

A green Irishman, having been ordered by his employer to saddle the horse and ride to town on a mission, was observed by a neighbor putting the saddle on hind part before. Approaching him, he remarked:

"You've got the saddle on wrong end first!"

"Indade!" exclaimed the greenhorn; "an' how do ye know which way Oi'm goin'?"—Richmond Dispatch.

HEART PRAYER.

A little boy heard the church bell and saw the people hurrying along to church. He knelt down to pray but knew no prayer. He was heard to repeat the alphabet, and when asked why he said that, replied, "I don't know a prayer, but I thought I would give God the letters, and he could spell out the words."

Confessing Christ.—The blessing of heaven will fall upon you, and you shall have peace and joy if you confess Christ before a scoffing, mocking world. I remember the first time I confessed Christ my knees smote together. I had a little speech all made up, but when I got on my feet it all went from me. I just stood up for Christ. Satan afterward said, "What a fool you made of yourself!" I have been making a "fool" of myself for twenty years.—Moody.

Neither the steel trust nor the labor trust should be permitted to disturb the prosperity of the country. A big strike will have a demoralizing effect upon all industries and it should not be permitted. The whole people are interested and their demand for peace should be so strong as to influence the contending forces.

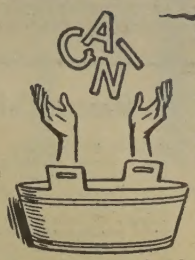
"Want a situation as errand boy, do you? Well, can you tell me how far the moon is from the earth, eh?" Boy: "Well, guv-nor, I don't know, but I reckon it ain't near enough to interfere with me running errands." He got the job.—Tit-Bits.

SAN FRANCISCO LAUNDRY

Office, 141 Ellis St.

TELEPHONE, 5126.

S. F. BUFFORD, Manager.



What you get with PEARLINE:
1. Very little rubbing—soak, don't tug.
2. Less hard-work,—rinse, don't rub.
3. Less wear and tear,—preserve, don't destroy.
4. Better health,—stand up, don't bend double; live, don't merely exist.
5. Saving of time,—precious, don't waste it.
6. Absolute safety,—be sure you're right, then go ahead. 651

All Pearline Gains

GEORGE FUNK — All orders promptly attended to.

Gardener and Florist.

1409 Leavenworth St.

All kinds of plants for sale and to rent.

MAKE A MAN OF HIM

By sending him to the

San Francisco Business College,

1236 Market St., San Francisco.

Full Course, $60. Send for Catalogue.

BLYMYER BELLS

CHURCH ~ SCHOOL ~ FIRE-ALARM

PACIFIC MERCANTILE CO. SOLE AGENTS PACIFIC COAST

308 MARKET ST. SAN FRANCISCO, CAL.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 1535

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. **Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.**

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door.

Recent California Schools that have Bought the Library:

Howard Presbyterian, San Francisco, Cal
Union Street Presbyterian, Oakland, Cal.
First Congregational, Crockett, Cal.
First Presbyterian, Alameda, Cal.
First Congregational, Redwood City, Cal.
Trinity Episcopal Menlo Park, Cal.
First Presbyterian, Napa, Cal.
First Presbyterian, Tehama, Cal.
First Presbyterian, Brewster, Wash.
First Presbyterian, Long Beach, Cal.
First Presbyterian, Pasadena, Cal.
First Congregational, Corte Madera, Cal.
First Congregational, Alturas, Cal
St. Paul's Episcopal, Oakland, Cal.
Santa Clara Episcopal, Santa Clara, Cal.
First Presbyterian, Vacaville, Cal.
First Congregational, Berkeley, Cal.
Lebanon Presbyterian, San Francisco, Cal.
First Presbyterian, Eureka.
First United Presbyterian, San Francisco, Cal.
Presbyterian Sunday-school, Ione.

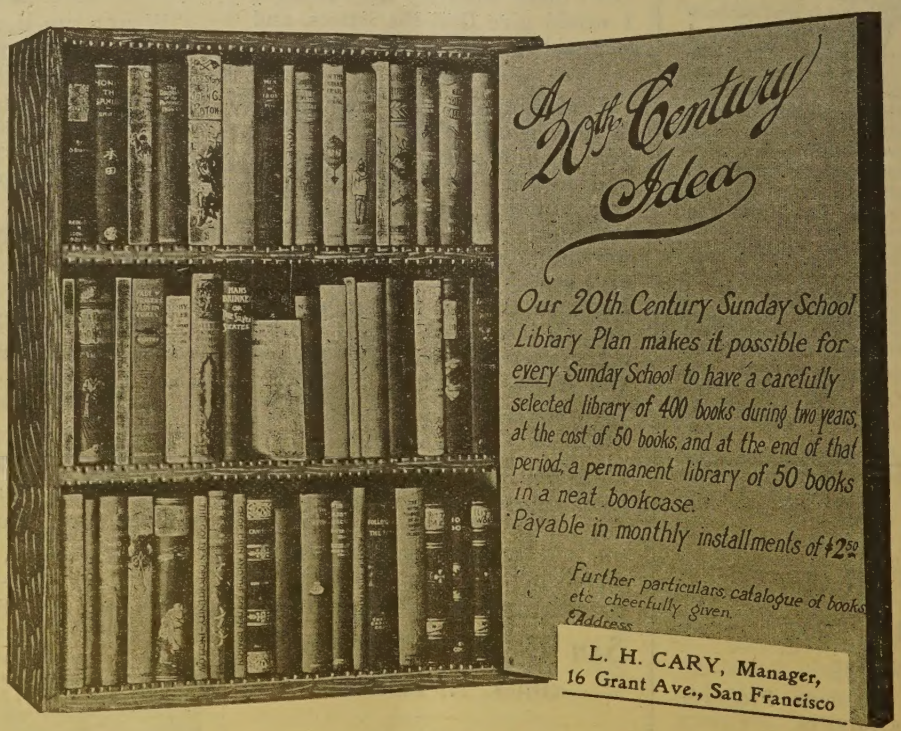
All of the schools are enthusiastic in praising the books and the plan, and we cheerfully refer you to any one of them.

Write at once for our new full descriptive circular and catalogue **published August 10th.**

L. H. CARY, Manager,

"The New Book Store." 16 GRANT AVENUE, San Francisco, Cal.

A NEW LIBRARY OF 50 BOOKS EVERY 3 MONTHS.
ONE SECTION RETAINED PERMANENTLY BY SCHOOL.
KINDLES FRESH ENTHUSIASM AND ADDS NEW SCHOLARS.



USE OF 400 BOOKS AT PRICE OF 50.

A SPECIAL OFFER TO SMALL SCHOOLS.

QUITE a number of small schools have desired to join our Exchanging Library Plan, but have thought it somewhat too large. To meet their requirements, we have established circuits among the smaller schools, providing for an exchange of 240 books. The plan is **identical** with the exception of the number of volumes. The schools receive a new library of 30 volumes every 3 months, selected from the same lists, in same sort of book case containing them. The cost of this plan is an initial payment of $5.00, and monthly installments of $1.50 a month for 24 months.